# THE LORDS SUPPER BRIEFLY VINDICATED,

AND

Clearly demonstrated by Scripture and other Authorities, to be a GRACE-BEGETTING, SOUL-CONVERTING, (as well as confirming) ORDINANCE; against all false, vain, absurd, irreligious Cavils, Objections, Whimsies, Delusions of those *Novellists*, who have lately contradicted it, both in *Press* and *Pulpit*: here satisfactorily refuted, retorted, dissipated.

By William Prynne *of* Swainswick *Esquire*; *a Bencher of* Lincolns Inne.

1 Cor. 10. 16. *The Cup of blessing which we bless, is it not the* Communion of the Bloud of Christ? *The Bread which we break, is it not the* Communion of the Body of Christ?

Synodus Senonensis: 1528. *apud* Laur. Bochellum, *Decret. Eccles. Gallicanæ. l. 2. Tit. 1. c. 34. p. 153.* Quis autem *Vivificum* esse neget *Eucharistiæ* Sacramentum *quod tam apertis testimoniis Scripturæ comprobatur? Calix enim Benedictionis, cui benedicimus, nonne* Communicatio Sanguinis Christi *est? &c. Quibus luce clarius constat, Eucharistiæ Sacramentum* Gratiam conferre.

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# To the Reader.

CHriſtian Reader, *I here preſent thee with a* Brief (*yet full, Satisfactory*) Vindication, *and* clear Demonſtrations *from Scripture and other Authorities,* That the Lords Supper, *is not only a* meer confirming, *but likewiſe a* Grace-begetting, Soul-converting Ordinance: *Wherein I have truly propounded, ſatisfactorily* refuted, retorted, *and* (*I hope*) for ever diſſipated, *all the* falſe, vain, abſurd, irreligious Objections, Cavils, Whimſies, Deluſions *of thoſe* Novelliſts, *who have lately contradicted it both in* Preſs *and* Pulpit; *and upon this falſe Account, moſt irreligiouſly, if not* antichriſtianly *refuſed to adminiſter it to their people for ſundry years together, and that by a* ſecret Combination, *to carry on their own* Self-intereſts, *againſt the very* Intereſt and Inſtitution *of our* Lord Jeſus Chriſt. *The* Occaſion *of penning this* Publication, *was a late* Act-Queſtion, *and a* Sermon *which I heard this laſt Vacation; The principal motive exciting me thereunto, was this* ſad Obſervation, *That though* ſundry Miniſters *in moſt parts of* England *have moſt audaciouſly, frequently, earneſtly in their* Pulpits *and* Publications *decried, impugned the* Grace-ingendring, Soul-inlivening *power of the* Lords Supper, (*and other Sacraments*) *againſt the* ſacred Scipture, *the reſolutions of* Fathers, Councils, Schoolmen, Proteſtant Divines, the Articles, Chief Writers of our Church, and the Directory it ſelf, *to juſtifie their debarring the people from it year after year; yet few or none of our Miniſters, of a contrary judgement,* (*Mr.* Humfryes *with ſome one or two more excepted*) *have dared openl to refute, write or preach againſt this their moſt dangerous* ſpreading Error, *and* diſuſage of this Sacrament *grounded on it, to reclaim them from it, or undeceive their* ſeduced Auditors,

Readers; *such being their general* lukewarmneſs, *or rather* key-coldneſs *in this common cauſe, for fear of diſcontenting thoſe their over-rigid* Presbyterian *and* Independent Brethren; *or impairing that new* Claſſical Juriſdiction *which they have long attempted to erect, oft* ſuſpending their Pariſhioners from the Lords Supper at their pleaſures; *that unleſs ſome* Lay-men (as *John Timſon, Mr. Marrice, and my Self*) *had publikely oppoſed, refuted them in printed* Diſcourſes (*having no command of their* Pulpits) *this their* Anti Sacramental, abſurd, *impious* Paradox *had paſſed for* Orthodox *truth, without controll; and totally deprived the people in all or moſt places, both* of the frequent uſe of the Lords Supper, *and of their* Chriſtian liberty and free acceſs thereto *in any place, unleſs they firſt ſubmitted their necks to a* Claſſical examination *both of their knowledge, lives, and ſaving Graces; or new-modelled themſelves into an* Independent, *or* Anabaptiſtical congregation: *Which miſchiefs though our* Books (*through Gods bleſſing on them*) *have in a great meaſure prevented; yea* converted *ſome, & quite* ſilenced *others of the* Oppoſite party, *yet ſuch is their* obſtinacy, *ſuch their unchriſtian, uncharitable deportment towards us, that the generality of the* Presbyterial *and* Independent Miniſters *ſecretly backbite, maligne, and ſome of them openly revile us for our pains, as croſſing their* ſelf-deſigns, *though they cannot refute, nor deny thoſe Truths we have defended, out of meer zeal to Gods Glory, Chriſts Sacraments, and the peoples Chriſtian liberty, Converſion, Edification, Conſolation, Salvation: Now the Lord convince them all throughly of, and convert them from this their* ſin, error, *by his effectual bleſſing on our former* Labors, *and particularly on this* Brief Vindication; *from which if thou ſhalt receive any* Spiritual *benefit or* ſatisfaction *in the points therein debated, give God the whole* Glory *of it, and me only a ſhare in thy* daily Prayers.

Swainſwick, 24 Auguſt 1657. *William Prynne.*

THE

# *The* LORDS SUPPER *a Grace-begetting, Soul-converting Ordinance.*

MEeting lately with a *Printed Queſtion* in the Country, profeſſedly aſſerting (in the publike Schools of my *Quondam* nurſing Mother, the famous Univerſity of *Oxford*, the laſt *Act* there held,) *The Sacrament of the Lords Supper, to be no Grace-engendring, Soul-converting, but only a confirming Ordinance of pra-exiſtent Grace:* And having ſoon after heard the ſame with much confidence vehemently affirmed, in the Pulpit of an eminent *City*, where the Inhabitants (upon this miſtake) have for divers whole years been deprived by their Miniſter of the ineſtimable Soul-refreſhing Benefits of this heavenly banquet, to their greateſt grief; I thereupon conceived my ſelf obliged in point of Conſcience, Duty both to *God* and *Men*, (having formerly oppugned this (*a*) *Phariſaical ſpreading leven* both in its riſe and progreſs) to apply a *freſh Emplaſter* to ſo dangerous a *Gangrena*, and new *prodigious Error*; which the *Anabaptiſts*, and *Independents* ſtrenuouſly aſſert on the one hand; to with-

(*a*) Mat. 16. 6. 12.

draw the people from our *mixt Parochial Congregations*, to their *select Separated Conventicles* (consisting only of the most *refined sublimated Saints*, as they deem themselves: and the *over-rigid Presbyterians* cry up on the other hand, to lure the people to submit their necks, consciences to their new *Presbyterial Tryals*, and *Suspensions from this Sacrament*, till adjudged worthy by their *Classical Sentences* to receive it: which these different po-
(b) Psal. 58. 5. litick (b) *Charmers* hope to effect by this late-invented false *Charm*, so frequently sounded by them in all places into the ears of their Auditors for these *by ends* alone, (not out of any real love to truth, or their peoples Spiritual welfare) without opposition.

This *absurd irreligious Paradox* I have heretofore at large refuted by *Scriptures*, *Reasons*, *Experience*, *Fathers*, *Councils*, *School-men*, *Protestant Divines* of our own and other reformed Churches; and by the *Homilies*, *Articles* of the Church of *England* (ratified by Parliament, and the Subscriptions of all our Ministers to them,) in my *Vindication of 4. Serious Questions* printed 1645. p. 39. to 48. my *Suspension suspended*, published 1646. p. 18. to 39. and briefly touched in my *Seasonable Vindication*, p. 28, 29. Since which I have herein been seconded by Mr. *John Humfrey* in his acute and solid *Rejoynder to Mr. Drake*, printed 1654. p. 216. to 241. in his *Second Vindication of Free-admission to the Lords Supper*, 1656. p. 32. &c. and by that learned Gentleman Mr. *William Morrice* of *Werrington* Esquire, in his irrefragable *Diatribe*, in answer to Mr. *Saunders*, 1657. p. 218, 219, &c. to whom I shall referr all such who desire fuller Satisfaction in this *Controversie*, which they have so solidly, and amply debated, that there is little remaining to be superadded by me, but some few *Gleanings* after these fuller *Crops*; which I hope, through Gods blessing, will silence, convince all future *Antagonists*, and presume will be neither unacceptable, nor contemptible, nor superfluous, to sincere unbiassed
(c) Zech. 8. 19. Christians, who only study, seek, (c) *love the Truth and Peace*;

*Peace*; for whose benefit I have made them publike.

Our (*d*) *Antagonists* destitute of all Scripture proofs, to evidence the Lords Supper to be no Soul-converting, Grace-producing, but only a Grace-confirming Ordinance, do bottom their opinions upon these 7. sandy Foundations or Objections.

(*d*) See Dr. *Drakes* Boundary to the Holy Mount, p. 154. to 176. 120, 121, &c. Mr. *Collins*, Mr. *Saunders* Books, and others of them who have written of this subject.

1. *That the Sacrament of the Lords Supper is a Seal not only of the Covenant of Grace but also of the truth of saving Faith and Grace in the hearts of the Receivers.* Therefore it is only a confirming, but no soul-converting, faith-begetting Ordinance.

I shall concisely examine, dissipate, overturn this rotten Foundation whereon this Error is principally grounded, and display its vanity, absurdity (*e*) to *every mans conscience in the sight of God.* To this end take special notice in the first place;

(*e*) 2 Cor. 4. 2.

1. That the Lords Supper is never so much as once stiled in Scripture, *a Seal*, or *Seal of the Covenant of Grace:* much less *a Seal of saving Faith*, or of *the truth of saving Grace in mens hearts*; but only, the (*f*) *Lords Supper, Table, Bread, Cup, Body, Bloud*; or the *Remembrance, Figure, Sign, Representation of his death and passion*; which have no analogy at all with a Seal: By what rule then of faith or right reason can they justly affirm, prove it, to be any Seal at all, or such a *Seal* as this? If therefore it be no Seal by divine appellation or institution, then all their consequences built on this false foundation, fall to the ground together. If they allege, that *Circumcision* is directly stiled, *A sign, and Seal of the righteousness of the faith*, Rom. 4. 11. *Ergo*, the Lords Supper is likewise such a Seal, and may properly be stiled a *Seal.* Though many learned (*g*) *Protestants* and some *Papists*, be of this opinion; yet under correction I deny the consequence, upon these grounds.

(*f*) Mat. 26. 26, 27. Lu. 22. 18, 19, 20. 1 Cor. 10. 16, 17. 21. c. 11. 20. to 30. Gal. 3. 1.

(*g*) See Dr. *Ames Bellarm. Enerv.* Tom. 3. l. 1. c. 3. p. 9. to 15.

1. Because God himself gives this Title to Circumcision only, and that but once; but never to the Passeover, Lords Supper, Baptism, or any other Ordinance:

Therefore his Ministers, Servants, must conform themselves to his pattern & language herein. 2. *Circumcision was a visible mark set by Gods command upon the flesh or persons of all who were circumcised*; Therefore it might properly be stiled, *a Sign, Seal, and Covenant of God in their flesh*, (upon which is left a *perpetual impression*) Gen. 17. 10, 11, 12, 13, 14. Rom. 2. 28. c. 4. 11. But the Lords Supper, Baptism, and the Passeover, leave no such visible marks or impressions on the persons, or flesh of those who receive them; Therfore God never stiled any of them *Marks* or *Seals*, as he did *Circumcision*, neither may we without his warrant, against his president and sacred language, stile them so. 3. The Lords Supper, succeeded not *Circumcision*, but the* *Passeover*; never called *a Seal* in sacred Writ: Therefore this stile appropriated to Circumcision, cannot be rationally given to it: the rather, because the Holy Ghost never gives it to *Baptism*, which succeeded Circumcision. 4. Circumcision is only stiled, *A Seal of the righteousness of the faith which Abraham had being uncircumcised*; (g) That is, *a token of the Covenant between God and Abraham, and his seed, made to him by God, and believed by Abraham, before he was circumcised*; as is evident by Gen. 17. 1. to 15. compared with, 15. 1, to 8. & Rom. 4. 9. to 23. But the Lords Supper is not such a Seal, token, but instituted for other ends, to *represent unto us the breaking of Christs body, and shedding of his blood on the Cross for our sins*; *to shew forth his death till he come, &c.* Whence it is stiled, *The new Testament in his blood*, Mat. 26. 26, 27, 28. Lu. 22. 19. 1 Cor 11. 24, 25, 26. c. 10. 16, 21. &c. Therefore Gods stiling Circumcision *a Seal*, is no warrant for us to stile the Lords Supper so. If any Object, *That the Lords Supper may properly be stiled a Seal, because it doth confirm*, which is their only reason: I deny the consequence: for then by this reason, *an Oath should be a Seal, because it is for confirmation*, Hebr. 6. 16, 17. *Miracles* and *Signs* done by the *Apostles*, *should be Seals*, because they

* Mat. 26. 17. to 31. 1 Cor. 5. 7, 8. c. 10. 3, 4.

(g) See Calvin, Peter Martyr, Aretius, Fagius, Pareus, Willet, Wilson, and others on Rom. 4.

*Objection.*

*Answer.*

*they confirmed the words and Gospel they preached*, Mar. 16. 20. The husbands *silence* should be a Seal, which *confirmed all his wives vows and bonds*, Num. 30. 14. The *plucking off the shoe and giving it to a neighbor*, should be a Seal, *because it confirmed all things concerning redeeming and changing Lands in Israel*, Ruth 4. 7. Every *Decree* should be a Seal, because it *confirms the things decreed*, Esther 9. 29, 32. Yea, the *Apostles*, Ministers, and Word *preached* should be Seals too, *because they confirmed the Souls of the Disciples, the Churches of Christ, and testimonie of Christ in men*, Acts 15. 32, 41. c. 14. 22. 1 Cor. 1. 6. Heb. 2. 3. Phil. 1. 7. *And Christ himself* a Seal too, *who shall confirm us unto the end*, 1 Cor. 1. 8. 5. The Scripture makes mention only of 2. sorts of Seals: The 1. *material*; affixed to *Writings, Deeds, Books, Letters*, and other *material things*, for their *confirmation, securing*, or *secrecy*, Neh. 9. 38. c. 10. 1. Esth. 3. 12. c. 8. 8. 10. Job 41. 15. c. 14. 17. Deut. 32. 43. Isay 29. 11. Cant. 4. 12. Jer. 32. 10, 11, 14, 44. Dan. 6. 16. c. 12. 9. Mat. 17. Tim. 6. 6. Rev. 5. 1. c. 8. 1. c. 10. 4. c. 22. 10. The 2. *immaterial and invisible*, set by the *Spirit of God, or his Angels, on the souls or forheads of his chosen Saints*; who are said, *to be sealed by and with the holy Spirit*, 2 Cor. 1. 22. Eph. 1. 13. c. 4. 30. 2 Tim. 2. 19. or, to be *sealed with the seal of God in their foreheads*, Rev. 7. 2. to 9. But the Lords Supper is no material Seal visibly affixed to any material Writing, Deed, Letter, Book, thing; the visible Elements of it being instituted, consecrated (*h*) *only to be eaten and drunken by us* (like other bread, meat, drink, which may be as properly stiled Seals, as the consecrated bread and wine) not to remain as Seals upon us; and the invisible body, bloud, benefits of our Saviours death they represent and convey unto our Souls for their spiritual nourishment, are received only as *spiritual food*, not *Seals*; neither are our bodies or souls in any Scripture said to be *visibly or invisibly, inwardly or outwardly sealed*, but only to be *fed and nourished by this Sacrament*:

(*b*) Mat. 26. 27. 27, 28. 1 Cor. 11. 24. to 30. c. 10. 16, 17, 21.

*crament*: Therefore it is as improper a ſpeech to call it a *Seal*, as to ſtile our meat and drink a *Seal*: or to averr, that mens perſons, faith, or the Covenant of Grace are ſealed by the Lords Supper, as that their perſons or Evidences of their Lands, Charters, Bonds, are *ſealed* by their *Ordinary Suppers*; there being no Analogy at all between *Meat, Drink*, and a *Seal*, or between *feeding* and *ſealing*; as theſe new Doctors affirm, with as much ſenſe and reaſon, as the (*i*) Popiſh Councils, Doctors aſſert, *That the Lay-Communicants actually drink Chriſts blood in the Euchariſt by way of Concomitancy, only in and by their eating the conſecrated dry bread.* 6. Admit the Lords Supper might in ſome ſtrained, ſecondary, improper ſenſe be ſtiled, *A Seal of the new Teſtament or Covenant of Grace, recorded in the Scripture, and ratified by Chriſts death*; yet with what propriety of ſpeech can they ſtile it, *a Seal affixed to the Grace of faith, or ſaving Graces in the hearts of worthy Communicants*? Can the viſible, material, conſecrated Elements (which they refuſe to adminiſter to thoſe they repute not real Saints, for fear of ſetting a Seal to a blank) be affixed by them to inviſible immaterial Graces? If yea; then (*k*) Dr. *Ames* and other Proteſtants main Argument againſt the Papiſts, that the Sacraments convey not grace *ex opere operato*, as phyſical inſtruments unto the receivers of them, (*Fieri non poteſt, ut Sacramenta, quæ ſunt res craſſæ et materiales ad animam penetrent, et ibi quaſi creando ingenerent divinam ac ſupernaturalem virtutem, idque in momento, quia proportionem nullam habent ad objectum in quod agunt*:) muſt be both falſe, and diſclaimed by them as abſurd for the future. If no; then this foundation and chief corner-ſtone of our *Oppoſites* ſtructure, againſt the Lords Suppers Soul-converting, Grace-producing efficacy; *That it is a Seal both of the Covenant and truth of ſaving faith and Grace in the hearts of the receivers*; muſt be henceforth diſclaimed, recanted, renounced by them, as a falſe, unproper, unſcriptural Paradox and Expreſſion, though

(*i*) *Concil. Trident. Seſſio. 21. c. 3. Concil. Conſtant. Seſſ. 13. Biſh. Jewels Reply to Harding, p 72. &c. Ames Bellarminus Enervatus, Tom. 3. lib. 4. c. 7. p. 179. &c.*

(*k*) *Bellarminus Enervatus, Tom. 3. c. 3. p. 37.*

though embraced by them as an unqueſtionable principle; which having (*l*) *elſewhere* more fully refuted in another method, I ſhall here no further proſecute, but only requeſt them for the future to confine themſelves wholly to the Scripture language, and then this Controverſie will ſoon be ended.

(*l*) *Suſpenſion ſuſpended*, *p.* 19, 20.

2. From this firſt main foundation they deduce their 2. which I ſhall next diſcuſs: *That Sacramental ſeals ſerve only to confirm, ratifie præ-exiſtent, not to convey or effect non-exiſtent Grace, the proper office of a Seal being to confirm, not convey*: Therefore the Lords Supper being a Seal, cannot poſſibly beget or convey Grace where it is not, but only corroborate it where already wrought.

This Poſition of theirs hath neither Scripture nor reaſon to ſupport it, being an apparent untruth, and groſs Soleciſm both in Divinity and Law: For, Scripture, Law, and common experience might have inſtructed theſe *Oppoſites*, that there are ſeveral properties and uſes of Seals. The 1. is, *to conceal and ſeal up things from publike view*, as they ufually ſeal up Letters, Books, Bags of money, and what elſe they would keep private; for which peruſe, Iſa. 29. 11. Cant. 4. 12. Job 41. 15. Rev. 5. 1. c. 6. 1. c. 10. 4. c. 22. 10. 2ly, *To ſecure and keep things ſafe from being embezelled*: atteſted by Deut. 32. 43. Job 34. 16. c. 14. 17. Dan. 6. 17. Mat. 27. 66. 3ly, *To appropriate and mark perſons or things for our own, and to diſtinguiſh them from others*, Rev. 7. 2. to 9. c. 9. 10. 2 Tim. 2. 19. 2 Cor. 1. 22. Eph. 1. 13. c. 4. 30. 4ly, *To commiſſion or authorize Officers and others to exerciſe their Offices, or execute their commands*, Eſth. 3. 12. c. 8. 10, 11. John 6. 26. Hence all Judges, Juſtices Commiſſions, Officers Patents, and Writs to Sheriffs, are and muſt be ſealed. 5. *To confirm or ratifie Writings, and make them valid, and irrevocable in Law*, Eſth. 8. 8. Neh. 9. 38. c. 10. 1. Jer. 32. 10. 14. 44. Iſa. 8. 16. Now theſe writing are of ſeveral ſorts and Natures, 1. Charters, Feoffments, Grants, Covenants, Gifts, Wills, Bequeſts, giving, granting,

granting, transferring, and newly conveying Lands, Goods, Honors, Annuities, Rights, Titles, Interests, Offices, Powers, Privileges, Advantages, &c. from the King, or from one person to another, in which they never had any right or interest before, being conveyed to them only by these new sealed writings. 2. Deeds or Charters of confirmation, corroboration or release, confirming or inlarging mens former rights, interests, estates in Lands, or other things wherein they had a precedent interest or possession by former conveyances. Seeing then there are several other properties, uses of Seals besides *confirmation*; and the primary, original, most usual end of Seals and sealed writings is, to convey, transfer new rights, titles, interests, privileges, estates, possessions, & but the secondary end of them, to confirm, corroborate or enlarge estates formerly conveyed; To argue, that the Lords Supper is only a Grace-confirming, not a Grace-conveying Ordinance, because it is a Seal; is as gross an absurdity as to averr, that all Deeds of meer Feoffment, Grant, Gift, Bequest, are only *Confirmations* of precedent interests or estates, not conveyances of new ones, because they are sealed; and that Seals serve only to *corroborate*, not *convey* or *transferr*. 2. Themselves assert, that this Sacrament is a *Seal of the New Covenant of Grace; and if so, then it must certainly be rather a Seal for Conveyance of new Grace where wanting, than a confirmation of præ-existent Grace, the (m) *Tenor of this new Covenant* being thus expressed both in the Old and New Testament, Jer. 31. 31, 32. Heb. 8. 6. to 13. c. 10. 16, 17. *I will put my Laws into their hearts, and in their minds and hearts will I write them,* (both in the future, not preterperfect tense) *And I will be to them a God, and they shall be to me a people, &c.* Thus enlarged, *Ezech.* 11. 18, 19, 20. c. 36. 25, 26, 27. Jer. 32. 39. *I will sprinkle clean water upon you, and you shall be clean from all your filthiness, &c. A new heart also will I give you, and a new Spirit will I put within you* (not confirm that

* Though not immediately affixed to it, as Seals are to Deeds.

(m) See *Olevian, de Substantia Fœderis*.

that old you had before) *and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh: And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgements and do them,* (all in the future tenſe.) This Covenant then being all in the future, conveying a New heart, New Spirit, new cleanſing, ſanctification and obedience, where they were not before; The Lords Supper being the Seal of this Covenant, by their own conceſſions muſt certainly be (in Gods original intention and divine inſtitution) rather a Grace-conveying, Faith-ingendring, Soul-converting Ordinance where it found no præ-exiſtent Grace, than a bare confirming ordinance to corroborate and increaſe true Grace only where it was formerly wrought by other Ordinances; wherefore they muſt either renounce this Covenant of future Grace, or this Sacrament to be a Seal therof: or elſe abjure this ſecond foundation of their Error.

Their 3. Ground depending on the two precedent, is this, *That thoſe have no right to, nor intereſt in the Covenant of Grace, who have no præ-exiſtent ſaving Grace, and faith within them: Therefore to adminiſter the Lords Supper to ſuch, is but to ſet a Seal to a blank, which cannot work any ſaving Grace or converſion in them.* 3.

I anſwer, That this Poſition (an Oracle of their own forging, not of Gods inditing) is as falſe as God is true. For 1. There are two ſorts of Promiſes or Covenants of Grace conteined in the Scriptures. 1. Of working, begetting in, or giving, conferring a New heart, ſpirit, and all neceſſary ſaving Graces, to thoſe who never had them: 2ly, Of confirming, encreaſing, renewing, perpetuating Graces when and where they are already began; commonly thus diſtinguiſhed: *Promiſes of Grace, and Promiſes to Grace.* The firſt of theſe Promiſes and Covenants (being general, univerſal, indefinite) were made *to men, not only before their calling and converſion, but before their very births and being in the world; witneſs Gods Covenant, Promiſes made to the ſeed of Abraham;*

*and for the calling, converſion, ſalvation of the Gentiles*, many hundred years before their fulfilling, recorded at large, Gen. 17. 1. to 17. Acts 2. 38, 39. Hoſ. 1. 10. c. 2. 23. Rom. 9. 25, 26. c. 11. 26. 30, 31. 15. c. 15. 8. to 24. Iſa. 52. 15. Eph. 2. 1, 2, 5, 11. to 24. Iſa. 42. 1. 6. c. 60. 3, 4, 5, c. 62. 2. 11, 12. c. 66. 19, 20, 21. Pſal. 72. 4. to 18. Yea the promiſes and new Covenant forementioned (of which our Antagoniſts affirm the Lords Supper to be a *Seal*) *were made to ſuch, who had no ſaving Grace, no new heart, ſpirit, or ſanctification at all in them, but were deſperately ſinfull, graceleſs, rebellious, and dead in ſins and treſpaſſes, when made unto them*, as is evident by Jer. 31. 31, 33, 34. c. 32. 37, to 44. Ezech. 11. 18, 19, 20. c. 36. 25, 26, 27. Heb. 8. 6. to 13. c. 10. 16, 17. Therefore if theſe Promiſes and Covenants of Grace were made to ſuch by God himſelf, the Seals of the Covenant and theſe Promiſes muſt alſo by neceſſary conſequence belong of right unto them; ſince *the acceſſory alwayes follows the principal*, and the Seals the Covenants to which they are annexed, even as thoſe who have a right to any human Charters, Deeds, Feofments, Covenants, Obligations, have a right unto the Seals, as well as to the parchment and writing. 2ly, Circumciſion, (*u*) *the Seal of the Covenant of the righteouſneſs of faith and Covenant God made with Abraham and his ſeed*, belonged equally to *all Abrahams poſterity, whether regenerate or unregenerate, circumciſed or uncircumciſed in heart*: to *Iſhmael* as well as to *Iſaac*: whereupon, EVERY MANCHILD whatſoever of the ſeed of *Abraham, or born in their Houſes, was throughout their generations to be circumciſed on the 8. day, under pain of being cut off from his people, for breaking of Gods Covenant, in caſe of omiſſion or neglect*, Gen. 17. 10. to 15. 23. 36, 37. c. 21. 4. c. 34. 15. 17. 22. 24. Exod. 12. 48. Joſh. 5. 2. to 10. If then Circumciſion the Seal of the firſt Covenant, belonged equally to all the *Iſraelites* by Gods own inſtitution, though moſt of them were *uncircumciſed in heart, yea E-*

(*u*) Rom. 4. 11.

*nemies*

*nemies to God by their wicked works*, Jer. 9. 25, 26. Rom. 2. 28, 29. Gal. 5. 6. 1 Cor. 10. 1, 2, 5, 6, 7. Rom. 10. 21. then why not the Lords Supper being by themſelves ſtiled the *Seal* of the *New Teſtament*, and ſecond Covenant, to all viſible Church-members who externally profeſs the Goſpel, though uncircumciſed in heart and unregenerate. 3ly, Moſt of our Antagoniſts herein (eſpecially (o) *Presbyterians*) confeſs and *aſſert in print*, that *Baptiſm* (ſucceeding Circumciſion under the Goſpel, which they likewiſe ſtile a *Seal of the Covenant of Grace*,) *belongs equally to the infants of all viſible baptized Chriſtians, be they never ſo ignorant, ſcandalous, impious unregenerate, carnal, or actually excommunicated from the Church for their wickedneſs; and that upon the account of their parents external right of Church membership and profeſſion of Chriſtianity*; Yea, (p) *Simon Magus*, and others of ripe years upon *their bare profeſſion and external belief of the Goſpel, were baptized by the very Apoſtles* though continuing ſtill *in the gall of bitterneſs, and bond of iniquity*, as well as the *Eunuch, Cornelius*, the *Jaylor*, and other real *Converts*; the Apoſtles commiſſion given them by Chriſt himſelf being this, Mat. 28. 19. Mar. 16. 15. *Go ye into all the world, and teach all Nations, and preach the Goſpel to* EVERY CREATURE, BAPTIZING THEM *in the name of the Father, Son, and holy Ghoſt, &c.* By vertue whereof they were to baptize all *Nations*, and *every creature* to whom they preached, if they only externally imbraced the Goſpel preached. If then the *Seal* of Baptiſm belongs univerſally to all infants of Chriſtian parents, and all who externally receive the Goſpel preached, then why not the *Seal* of the Lords Supper, ſince the Apoſtles and Primitive Chriſtians admitted all they baptized, yea *Infants* as well as others to the one, as well as to the other? Acts 2. 44, 46. Biſhop *Jewels* Reply to *Harding*, p. 103. 4ly, *All circumciſed Perſons whatſoever, and the whole Congregation of Iſrael*, whether believers or unbelievers, carnal or ſpiritual, children of God, *or of Belial*,

(o) *Mr. Rutherford, Due right of Presbyteries*, c. 4. Sect. 5. *Mr. Marſhals Defence of Infant Baptiſm, Mr. Baxter, Mr. Hall of Infant Baptiſm.*

(p) Acts 8. 12, 13. 21, 22, 23, 36. to 40. c. 10. 47, 48. c. 16. 15. 33.

were peremptorily enjoined *by God*, duly *to eat and celebrate the Passeover, under pain of being cut off from their people, and did all accordingly celebrate it*, none being suspended from it for any moral, but only for *ceremonial uncleanness*, Exod. 12. 3, 4. 44, 47, 48, 50. Josh. 5. 6, 8, 10. 2 Chron. 30. 5. 13. to 17. c. 35. 1. 17, 18. Ezr. 6. 19, 20, 21, 22. 1 Cor. 10. 1, 2, 3, 4. If then all Circumcised persons whatsoever, and the whole Congregation of *Israel* that were present, received this Sacramental seal of the Passeover under the Law, without secluding any of them from it for ignorance, scandal or unregeneracie: Then by like reason and consequence, all baptized Christians ought to receive the Sacramental Seal of the Lords Supper, without secluding any (but such who are actually excommunicated from all other Ordinances and Church-communion) for ignorance, scandal, unregeneracie, or want of saving Graces; since *Christ himself at its very institution, admitted all unto it who were admitted to the Passeover*, yea *Judas himself, though a Devil, Traytor, Murderer, Thief, Son of perdition, Cast-away*, Mat. 26. 14. to 30. Mar. 14. 14. to 26. Luke 22. 8. to 23. John 18. 2, 3. &c. 28. c. 6. 70, 71. Acts 1. 16. to 21. John 17. 12. 1 Cor. 11. 23, 24, 25. The rather because the Apostle 1 Cor. 10. 1, 2, 3, 4, 5. from this president; *That* ALL *our Fathers were under the cloud*; *and* ALL *passed through the Sea*; *and were* ALL *baptized under* Moses, *and did* ALL *eat the same spiritual meat, and did* ALL *drink the same spiritual drink, for they drank of the rock that followed them, and that rock was Christ, Though with many of them God was not well pleased, &c.* Inferrs the universality of all Christians right to, and actual duty in Communicating together at the Lords Supper, *ver.* 16, 17. *The Bread which we break, is it not the Communion of the body of Christ? For we being many, are one bread and one body, for we are* ALL *partakers of that one bread.* To which he subjoyns, *Chap.* 12. 13. *For by one Spirit we are* ALL *baptized into one body, (whether we be Jews or Gentiles, whether*

*tiles, whether bond or free) and have been* ALL *made to drink into one ſpirit.* By which texts, it is undeniable, that whoever is admitted a viſible Member into the myſtical Bodie or Church of Chriſt, hath a proper right and intereſt, not only to all the Covenants and Promiſes of the Goſpel, but likewiſe to Baptiſm and the Lords Supper, (which our Oppoſites ſtile the *Seals* of the Goſpel;) and ought freely, conſtantly to be admitted thereunto, as all the *Iſraelites* and ſeed of *Abraham* under the Law had a right, intereſt, and were all freely admitted to Circumciſion, the Paſſeover, Manna, the water in the Wilderneſs, which were but Types of *Chriſt*, and the ſame in ſubſtance, with the Sacraments *under the Goſpel.*

3. Hence it inevitably follows, that theſe Sacraments were all adminiſtred only as Grace-conveying, Soul-converting ordinances, to thoſe who were unregenerate wanted ſaving Grace, ſince they could not poſſibly be ſealing and confirming Ordinances unto them in our Antagoniſts ſence or language. 4ly, That the adminiſtring of Circumciſion, the Paſſeover, Baptiſm, Lords Supper, to ſuch, who have no ſaving faith, Graces præexiſtent in them, is *no ſetting of a Seal to a Blank*, as theſe New Dogmatiſts, and *Lord Keepers of the Great Seals of Heaven* (who refuſe to ſet, or diſtribute theſe Seals where God hath preſcribed them, as more wiſe, holy, careſull of their profanation and Nullity, than God himſelf) abſurdly affirm; who muſt now either renounce this their *Cuckoos ſong* they ſo oft inculcate; or elſe blaſphemouſly charge God himſelf, our Saviour Jeſus Chriſt, the Patriarks, Prieſts, Prophets under the Old Teſtament, the Apoſtles, Miniſters, Primitive Churches under the new, with folly, error, miſtake, in *ſetting all theſe ſacred ſeals* (as they term them) *to meer blanks*; and affirm all his Covenants, Promiſes to be but *Blanks*, the truth whereof are alwayes ſealed, ratified, by theſe *Seals* when ever adminiſtred, thongh to unregenerate graceleſs perſons; they being Seals onely

to the promises, Covenants of God by divine institution, as they all acknowledge who stile them *Seals*; not to the persons of those to whom they are exhibited; or at leastwise but *conditional*, not *absolute Seals* to their persons, not graces; sealing *only damnation to them if they receive them unworthily* without any gracious effect, and salvation, grace, life eternal to them, only when they receive them worthily (as the (*q*) *Gospel preached* doth) 1 *Cor.* 11. 25. to 30. This absurdity because I have at large refuted in my *Suspension suspended*, *p.* 20, 21, 22, 23, 24. and Mr. *Marshal*, in his Defence of Infant Baptism, *p.* 117, 118. Mr. *John Humfrey* in his Rejoynder to Mr. *Drake*, *p.* 170. to 202. and Mr. *Morrice* in his *Diatribe* have acutely answered, I shall here no further prosecute; being in plain English, as pure Nonsense in Divinity, as it would be in Law, for any *Ignoramus* to assert, that whenever the Great Seal of *England*, or any other is affixed to the Charters, Commissions, Writs, Grants, Feoffments, Bonds, Covenants, Pardons of unregenerate persons, *they are set only unto blanks* of no validity, because they are not affixed to their persons, Graces, as well as these to their Writings.

(*q*) Mat. 16. 16 2 Cor. 2. 14, 15, 16.

4. Their 4. Argument or Ground to prove the Lords Supper no Grace-effecting, Soul-converting Ordinance is this: *The Lords Supper necessarily pre-requireth faith and repentance in all resorting to it, because without these they eat and drink their own damnation; Therefore it is no Soul-converting, Grace-producing, but only a Confirming Ordinance, belonging to the regenerate alone.*

This Objection being answered at large by *my self*, *Mr. Humfrey*, and *Mr. Morrice*, I shall only retort, That the *hearing of the word*, *reading*, *prayer*, *fasting*, *Baptism*, *are all unprofitable*, *unacceptable to God*, *and work deserve damnation only*, *without faith and repentance*, *as well as the Lords Supper*, witnes Heb. 4. 2. 2 Cor. 2. 15, 16. Mar. 16. 15, 16. 1 Pet. 2. 1. to 9. Heb. 11. 4. 6. Jam 1. 5. c. 5. 15. Pro. 15. 8. c. 28. 9. Isa. 1. 10. to 20 chap.

chap. 66. 3. Jer. 6. 19, 20. c. 7. 21, 22, 23, 24. Amos 5. 21. to 27. Will the Objectors then conclude from thence: *Ergo* then all præ-require true faith, repentance and unregeneracy, and are no Soul-converting, Grace-engendring, but only confirming ordinances, belonging solely to real converted Saints, not to any unregenerate persons? No verily: For as these Ordinances require (not alwayes præ-require) faith, and repentance to make them acceptable to God, and effectual to men, (r) *so they likewise work and convey (by the concurrence of Gods Spirit) that faith, repentance, Grace, which is requisite to make them acceptable and effectual*: Isa. 55. 3. Gal. 3. 2. Rom. 1, 16, 17. c. 10. 13. to 19. Acts 2. 37, 38. c. 10. 44. to 48. c. 9. 11, 17, 18, 40, 41. c. 16. 14, 15. c. 26. 17, 18. John 5. 21, 24, 25, 26. Eph. 2. 1. to 22. 1 Tim. 3. 16. Jonah 5. 3. John 2. 22. c. 4. 39, 41. c. 7. 31. c. 8. 30, 31, 32. c. 10. 41, 42. c. 20. 29. Acts 8. 12. c. 18. 8. 27. c. 28. 24. 1 John 5. 13. 1 Cor. 14. 24, 25. And so doth the Lords Supper likewise, as I shall prove anon.

(r) See *Suspension suspended*, p. 35, 36, 37, 38.

5. Their 5. Allegation against the converting, Grace-engendring power of the Lords Supper is this, * *That there is no one president in Scripture, to prove it a Soul converting, Grace-producing Ordinance: Therefore it is not such.*

5. * *An Answer to Suspension suspended*, p. 24, 25, 26, 27.

I answer 1. There is no expres's text or president in Scripture to prove it *a Seal, a sealing or confirming Ordinance*, yet they dogmatically conclude it such, as a principle not once to be questioned or disputed. 2. There is no one Text, president in Gods word, to prove, warrant the power of Ministers, Presbyteries, Classes, Triers to examin the Lives, knowledge, faith, Graces, fitnes, worthiness of Communicants, before they be admitted to the Lords Supper: their secluding any Churchmembers from it for ignorance, scandal, unpreparedness, or any other incapacity, not excluding them alike from all other Ordinances: their peremptory refusal

refusal to administer this Sacrament to whole Parishes, Cities for sundry years: their denying it to visible Saints for fear others should crowd into it if administred: or their gathering new selected Conventicles out of old parochial Congregations, Yet the Objectors affirm all these to be of divine institution, agreeable to the will, mind of Jesus Christ, which they must have onely by special revelation, having no Scripture proof at all to clear it. 3ly, There is no direct president in Scripture to prove reading of the Scripture, Meditation, Fasting, Prayer, Singing of Psalms, repetition of Sermons, family duties, converting, Grace-infusing Ordinances; yet there is sufficient Ground in, and abundance of Historical Examples out of Scripture to prove them to be such. 4ly, There is no express president in sacred writ for the baptism of Infants born of Christian Parents, but only by way of necessary consequence: The like may be said of the Lords day Sabbath, Payment of Tithes under the Gospel; Preparation Sermons for the Lords Supper, and some other particulars; Will they therefore conclude them not to be divine, necessary, Soul-converting, and to be cast quite aside for so many years, as some have laid by the Sacrament of the Lords Supper, as no converting Ordinance? 5ly, Though there be no express example in Scripture of any particular person originally converted to God by the Lords Supper, yet there are many Texts to prove it, a converting, Grace-conveying Ordinance; and many Authorities, presidents in all ages, asserting, manifesting it to be such. Mr. (*f*) *Humfrey* hath recorded one memorable example of late under Mr. *Richard Fairclough* his hand, and I doubt not but hundreds more might be produced from the testimonies, experiences of other Ministers and private Christians.

(*f*) *Rejoynder to Mr. Drake, p. 239, 240.*

6. (*t*) Mr. *Rutherford*, Dr. *Drake*, Mr. *Saunders*, and other *Opponents* confess in print, and others of the *Opponents* in their Pulpit Discourses, *That the Grace of faith and true conversion unto God, may be, and some times actually*

(*t*) *Divine Right of Church-Government, p. 523, 524.*

*ally are wrought at the Sacrament of the Lords Supper*, being forced by arguments and experiences thereunto. But then to rob this Ordinance both of the efficacie and Honor of the Work, they subjoyn, 1. *That though faith and conversion are and may be wrought at this Sacrament, yet they are not produced by it, but only by the word, prayer, and other concomitants that attend it.* 2. *That this effect is very rare, extraordinary, and meerly accidental; as when faith and conversion are sometimes wrought by afflictions, temptations, sickness, or other casualties; But they are not effected by it, as by a proper ordinary means or instrument, ordained and blessed by Christ to work such effects, as the word preached is.* To which I answer, 1. That if some have, and others may have saving faith and real conversion wrought in them at the Lords Supper, then with what face can they deny it, to be a Soul-converting, Grace-procreating Ordinance? 2ly, With what Hearts, consciences, can they then seclude any unexcommunicated, unregenerate Churchmembers from it, or refuse to administer it frequently to their parishioners every moneth or oftner? there being not only a peradventure, or possibility, but likewise a great probability that they may be converted at or by it, as well as others, when preaching, catechising, prayer, with other publike Ordinances will not effectually work upon them, (*u*) *If they must preach the word of God constantly, frequently, in season and out of season, to all their people, though dull, stupid, obstinate, refractory, carnal, sensual, devillish, and very unlikely to be wrought upon,* (*x*) *because it is their duty, and there is* (*y*) *a possibility, a probability, that some of them, at last, in Gods due time, may be really converted, and saved by it, though the* (*z*) *greatest part of them be thereby hardned, their condemnation aggravated, and made more intollerable than that of Sodom and Gomorrah*: then why should they not as constantly, as frequently administer the Lords Supper to them, because some of them may possibly, may probably be really reclaimed from their sins, converted, renewed, saved by

(*v*) Acts 20. 20, 21, 27, 28. 2 Tim. 4. 2, 3. Ezech. 2, 3. to 9. Rom. 10, 21.

(*x*) 1 Cor. 9. 16, 17.

(*y*) 2 Tim. 2. 24, 25, 26. Acts 26, 17, 18. 2 Cor. 2. 15, 16 Acts 16. 14. c. 28. 24.

(*z*) Rom. 10. 16. 21. Mar. 16. 15, 16. Rom. 11. 7, 8, 9, 10. Mat. 10. 14, 15. c. 11. 21, 22, 23, 24. John 15. 2, 24.

by it, though the major part do thereby aggravate their
(a) 1 Cor. 11. 27. 29. sins, judgements, and (a) *eat, drink damnation* through their own defaults? 3ly, May not the Objectors and others of our Ministers justly fear, that their discouraging, debarring their people from this Sacrament sundry years together, where they might and should have been instructed, exhorted, comforted, counselled, edified, and at which by Gods grace they possibly, probably might have been effectually wrought upon and converted; hath been the principal cause of their continued ignorance, prophaneness, contempt of, unprofitableness, unfruitfulness under other Ordinances, and that so few of them have been really converted; That their asserting it, *to be no Grace-begetting, Soul-converting Ordinance* both in Press and Pulpit, hath been one great reason why so few have repaired to, and been really converted by it of late; seeing they are neither invited, nor yet admitted to it as a probable lively instrument of begetting saving faith and conversion in them? And
(b) Ezech. 33. 8, 9. Acts 20. 26, 27, 28. shall not then the (b) *bloud, loss of their peoples Souls be exacted by God and Christ at their hands*, for depriving them of this effectual probable means of their conversion, salvation, which they should have frequently administred to them by Christs own cōmand? It is the duty of all careful conscientious Physicians of mens Souls
(c) 1 Cor. 10. 16, 17. 20, 21, 23. Acts 20. 18, 19, 20, 21, 26, 27. 2 Tim. 2. 25, 26. c. 4. 2. 3. 4. 5. as well as bodies, *to use all* (c) *possible, all probable means to effect their patients cures, and preserve their lives from death; and when one medicament will not prevail with them to use another, or unite many of them together to work their cure.* Since then some (nay many) have in all ages been converted by and at the Lords Supper, it is no less than a *Soul-murdering crime* in them wilfully to deprive their people of, or debarr them sundry years from this Soveraign Balm, Medicine, they earnestly desire, Which through Gods blessing might both effectually convert and save their Souls, and for want whereof they still lie dead, yea die in their sins and trespasses, notwithstanding all their preaching to them. 4. *There*

*is*

*is joy in heaven in the preſence of God and his Angels over one ſinner that repenteth, and is converted,* Luke 15. 7. 10. If but one or two ſinners then in an age have been converted and brought to repentance at or by the Lords Supper, ſhould not this engage all Miniſters frequently to adminiſter it even to unconverted Sinners, becauſe poſſibly ſome one of them may be converted by it; and ſo cauſe joy in heaven before the Angels, as well as bring glory to God and this his Ordinance upon earth. Yea will not this wilfull debarring their people from this their Monthly food and phyſick, bring perpetual horror, lamentation upon many Miniſters in Hell, and ſeclude them from eternal joies in Heaven, if any one ſoul under their charge ſhall periſh, ſtarve, miſcarry for want of this ſpiritual food and cordial? 5. It is Gods own reſolution, precept, Rom. 14. 15. *If thy brother be grieved with thy meat, now walkeſt thou not according to Charity; Deſtroy not him with thy meat for whom Chriſt died.* Are there not many thouſands of people now juſtly grieved with their Miniſters, for denying them this their ſpiritual meat, phyſick, year after year, which they daily, monthly cry for at their hands, & yet cannot receive it? and do not they then as much as in them is, *deſtroy and ſtarve thoſe for whom Chriſt died,* by denying that Spiritual Balm, that Soul-ſaving repaſt of the body, bloud and death of our Lord Jeſus, which ſhould ſave them from periſhing, and *feed, preſerve their bodies and Souls unto eternal life*? Yea, do they not herein deal moſt tyrannically, unchriſtianly, inhumanly, unconſcionably with their people, not *walking according to the rule of charity*? And can they then expect the *bleſſing* of that *juſt and faithfull Servant, whom the Lord hath made ruler over his houſhold, to give them their portion of meat in due ſeaſon,* when as they detain this chief portion of ſpiritual food and heavenly Supper from them againſt his precept? Or can they eſcape *that cutting aſſunder, and portion with unbelievers,* Chriſt there threatens to that *evil Servant,* who *injured his fellow Servants, and depri-*

(d) Mat. 24. 45, 46. Lu. 12. 42, &c.

*ved them of their due portion of food?* I fear they can doe neither, unleſs they repent of this Soul-ſtarving cruelty. Thus much in anſwer only to their conceſſion, *That ſome are, and may be converted at or by the Lords Supper.* I ſhall now reply to their evaſions.

1. How can theſe pretending omniſcients poſitively determine, that ſuch who have been converted at the Lords Supper, *were not converted by it*, but by the word or prayers which accompanied it? Since the *Spirit breatheth where, when and in, by what ordinance he liſteth, and they cannot tell by what way he works, eſpecially in others hearts, whoſe perſons and means of converſion they are ignorant of*, John 3. 8. 2ly, *The Word of Benediction, Conſecration, Inſtitution uſed at the Lords Supper, is an eſſential part of it, without which it neither is nor can be a Sacrament*, as (e) *Auguſtine*, yea all *Divines* both *Proteſtants* and *Papiſts* accord. Therefore to divide them one from another, as diſtinct, when God hath joyned them together as inſeparable, to make up one intire Sacrament, and to attribute converſion to the word of benediction, conſecration or inſtitution only, but not to the Elements and intire Ordinance, is as great an abſurdity as to affirm; that the Miniſters tongue only conſecrates, and his hands diſtribute the Sacramental Elements, but not the Miniſter himſelf; that the Communicants mouths onely eat and drink the bread and wine at the Lords Supper, not their perſons; or, that the Uſes of Sermons convert the Auditors, not the Doctrines, Motives, or intire Sermons. 3ly, This *Sacrament is both a* (f) *viſible and audible word or Sermon, repreſenting the unſpeakable love of God, and Chriſt in dying for our ſins in a moſt emphatical manner both to our eyes, ears, and by them unto our hearts and minds at once, by the Word and Elements combined together, to work more powerfully, vigorouſly, convincingly, affectionately upon mens Souls, to win, attract, and unite them for ever unto God, in, by and through Jeſus Chriſt, and the powerfull influence of his Spirit cooperating with the Word and Sacred Elements*

(e) *Accedat verbum ad elementum, & fit Sacramentum, Auguſt. Tract. 80. in Joh. Origen in Mat. c. 15. Biſhop Jewels Defence of the Apology, c. 11. diviſ. 1. p. 211. See Ames. Bellarm. Enervat. Tom. 3. lib. 1. cap. 2.*

(f) *Tho. Beacons Catechiſm, f. 422, 456. Biſhop Jewels Defence of the Apology, p. 349.*

*Elements in this Sacrament:* Therefore the Converſion, Grace wrought at, or by it, muſt be attributed to the intire Ordinance, as well as the confirmation and augmentation of Graces formerly began, which they may as probably aſſert is wrought only by the word, prayer, and concomitants of the Lords Supper, not by the Elements or Sacrament it ſelf, as that converſion at this Sacrament is wrought only by them. 4. All the ſelf-examination, preparation which precedes the Lords Supper, all the Benedictions, Prayers, Inſtructions, Exhortations, Admonitions, Praiſes, Meditations, Soliloquies, Vowes, Reſolutions of Newneſs of life and better Obedience, that accompany it, *are* (g) *but parts and appurtenances of this holy duty and Ordinance*, relating wholly to it; Therefore the real Grace and converſion wrought at or by it, by any part of the duties that either neceſſarily precede, accompanie, or follow it, may and muſt be aſcribed to this Sacrament, as the inſtrumental cauſe; not to the word, prayer, or any other Ordinance alone which neceſſarily attends it; as the Victorie is chiefly aſcribed to the General who commands in chief, not to the private Soldiers who win the battel under him. 5ly, That this effect of Saving Grace and converſion, is rarely wrought at or by the Lords Supper, is now a moſt certain truth, becauſe the Lords Supper is ſo rarely adminiſtred, yea quite caſt aſide for divers years in many places, and not uſed, reſorted to as a converting Ordinance, where and when adminiſtred: And if the word were now as ſeldom preached as the Lords Supper is adminiſtred, few or none would or could be converted by it. But when the Lords Supper was daily, weekly or monethly adminiſtred, as in the Apoſtles times, the Primitive Church and former daies, then many were ordinarily, frequently converted by it, as well as confirmed, whereas not one Soul hath been either converted or confirmed, by being debarred from it for divers years together, but many hindred from converſion, edification, confirmation, and

(g) *Ames. Bellarm. Enervat. Tom. 3. l. 1. c. 2. The Practice of Piety, Rogers of the Sacrament.*

qui e dettroied. 6ly, Very few have been converted by the word preached, ſince this Sacrament hath been diſcontinued and decried, as we find by ſad experience. The raritie therefore of Converts at and by this Sacrament, proceeds only from the infrequencie and diſuſage of it as a Converting, faith-engendring Ordinance; not from its indiſpoſition or incongruity to work both faith, and converſion. 7ly, That the Lords Supper effects grace and converſion only extraordinarily, and by accident, as temptations, afflictions, ſickneſſes, &c. do, not as a proper inſtrument or means ordained, bleſſed by God for ſuch effects, is a moſt abſurd, unchriſtian, untheological, erronious, if not blaſphemous aſſertion, contrarie to Scripture, Antiquity, the current of all Divines Proteſtants or Papiſts, forein or domeſtick, and the very *Directory* it ſelf, which ſtiles it, A MEANS OF GRACE, as well as the Word; and to the 26. Article of the Church of *England*, which reſolves it ORDAINED OF CHRIST, *to be* AN EFFECTUAL SIGN *of Grace and Gods good will toward us; by which* HE DOTH WORK INVISIBLY IN US, *and doth* NOT ONLY QUICKEN *but alſo ſtrengthen and confirm our faith.* Hence Cardinal *Cajetan* in 1 Cor. 10. and Dr. *Ames*, as well as *Bellarmin*, in his *Bellarminus Enervatus*, Tom. 3. c. 4. p. 43. conclude; *Hæc autem eſt* COMMUNIS THEOLOGORUM DOCTRINA, *Sacramenta* CONFERRE GRATIAM, *vel* FACIENDO UBI NON INVENIT FACTAM, *vel factam* AUGENDO. And that not only as *Signa theorica, ad ſignificandum tantum inſtituta, ſed practica, ad ſignificandum et* EFFICIENDUM INSTITUTA: as they there expreſs themſelves, *cap.* 3. *p.* 29. To which Dr. *Ames* adds this, as his own and all Proteſtants Opinions, c. 3. p. 24. *Noſtra ſententia eſt,* SACRAMENTA OMNEM EFFICIENTIAM HABERE, RESPECTU GRATIÆ, *quam Signum practicum poteſt habere per ullam relationem: non tamen efficere gratiam immediatè, ſed* MEDIANTE SPIRITU

*RATIO DEI ET FIDE.* But of this more largely in answer to their last Objection against its converting power.

Their 6. Objection is this, (*h*) *If the Lords Supper were a converting Ordinance, then it should be administred to meer Heathens, as well as the Gospel preached to them, to convert them unto Christ: But meer Heathens are not to be admitted to, but debarred from it: Therefore it is no converting Ordinance, but confirming only.*

(*h*) *Mr. Drakes Boundary, p. 163. An Answer to Suspension suspended, p. 23, 24.*

Before I answer the Argument, I must premise, that there is a *twofold* Conversion mentioned in Scripture, 1. Visible and external; when (*i*) *meer Heathens, Infidels, Jews, Turks, and Pagan Idolaters, are converted from their Heathenism, Idolatry, Idols, and Idol-Gods; to the external profession only of the Gospel of Christ, and visible worship, service of the true and living God.* This kind of conversion (not here controverted *is originally wrought in an ordinary way, only by the word preached*, or the *sight of Miracles accompanying the word*, not by the Lords Supper, Baptism, or other publike Ordinances; as the *marginal Texts* demonstrate; 2. *Invisible, Spiritual,* (*k*) *Internal*; when *unregenerate carnal Christians professing externally the Gospel of Christ, and worshipping the only true God, are effectually turned from all their sins, lusts, evil wayes, works of darkness, and the power of Satan, to unfeigned repentance, faith, holiness, newness of life, love, and obedience to God; as well in their souls, spirits, as outward conversation, doing works meet for repentance, and what is lawfull and just both in the sight of God and men*; Of which Conversion we read, Psl. 19. 7. Psl. 51. 13. Isa. 6. 10. c. 59. 20. Jer. 3. 14. c. 25. 5. c. 26. 3. c. 31. 18. c. 44. 5. Lam. 3. 40. c. 5. 21. Ezech. 3. 13. c. 14. 6. c. 18. 21. 30. 32. c. 33. 11. to 20. Hos. 12. 6. c. 14. 2. Joel 2. 12, 13. Jonah 3. 8. Zech. 1. 3. Mat. 13. 15. c. 18. 3. Mar. 4. 12. 20. John 12. 40. Acts 28. 27. c. 26. 18, 20. 2 Cor. 3. 16. Jam. 5 20. The first sort of these Conversions is peculiar only to meer Heathens and Idolaters, never formerly professing the Gospel.

(*i*) 1 Thess. 1. 8, 9, 10. Psal. 22. 27. Is. 60. 5. Acts 15. 3. 7. 12. 14. 19. c. 2. 41. c. 8. 5. to 18. c. 6, 7, 8. c. 11. 1. 15 18. c. 18. 10, 11. c. 26. 17. Rom. 10. 14. to 21. c. 15. 16. 18. Eph. 2. 11, 12, 13, &c. c. 3. 6. to 12. Gal. 3. 1, 2. c. 2. 2. 8. 1 Cor. 12. 2. 28. Col. 1. 26, 27. 1 Tim. 3. 16. 2 Tim. 1. 10, 11. c. 4. 17. Mat. 28. 19, 20 Mar. 16. 15. to 19.

(*k*) Rom. 2. 28, 29, 1 Pet. 1. 3, 4 Rev. 2. 17. Ezech. 36. 26, 27.

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The second is proper to none but visible Christians living within the pale of the Church; though I willingly acknowledge, that meer Heathens upon the first preaching of the Gospel to them, *may be at the selfsame time both inwardly and outwardly converted unto God, even before they are actually baptized, or externally incorporated into the visible Church of Christ*, as is clear by Acts 2. 37, 38. 41. c. 8. 12. c. 10. 44. &c. c. 11. 15, 16, 17, 18. c. 13. 47, 48. c. 16. 14, 15. 30. to 35. c. 26. 18, 19, 20. 1 Thess. 1. 9, 10. This later Conversion (of which we only dispute) both may be and usuall is as properly, as effectually wrought in the Souls of Christians by the Lords Supper where duly, frequently, constantly administred, as by the word preached, it being not only as apt to beget Saving faith, and assurance, as the naked word alone, but in some respects more probable to effect them, since (*l*) *Eye-witnesses, Evidences, are more perswasive, and apter to beget belief, assurance then Ear-witnesses*; *and* (*m*) *two witnesses, than one alone*; and an *Oath* or Seal annexed to *Promises, Covenants, more strong*, powerfull *to assure, resolve, comfort, work faith of adhæsion in our doubting spirits*, than naked Promises or Covenants without them, Hebr. 6. 17, 18. Psal. 89. 3. 33, 34, 35. Psal. 110. 4. This distinction premised,

(*l*) 1 Kings 10. 6, 7, 8. Lu. 1. 2. Acts 10. 40, 41. 2 Per. 1. 16.
(*m*) Deut. 17. 6. c. 19. 17. Mat. 18. 16.

I answer, 1. That the sequel of the Major is false: 1. Because the Lords Supper belongs not to meer unconverted Heathens and Idolaters, (being not instituted by Christ for such, to convert them from Paganism to Christianity) but only to baptized Christians and Members of the visible Church; as is evident by Mat. 26. 17. to 33. Mar. 14. 12. to 28. Lu. 22. 8. to 31. c. 24. 30, 31. Acts 2. 41, 42, 46. c. 20. 7. 11. 1 Cor. 10. 16, 17. 21. c. 11. 20. to the end; even as the *Passeover* belonged to none who were *uncircumcised*, but to the *circumcised alone*, Exod. 12. 43. to 50. and the Sacrament of *Baptism* was to be administred to no meer *Pagans, but only to such who embraced the Gospel first*

*firſt preached to them, and profeſſed their belief thereof before they were actually baptized*, Mat. 28. 19. Mar. 16. 15, 16. Acts 2. 41, 42. c. 8. 12, 13, 36, 37. c. 10. 47, 48. c. 16. 14, 15. 31, 32, 33, 34. Now the reaſon why neither the *Lords Supper* nor *Baptiſm* might be adminiſtred to meer Infidels before their embracing of the Goſpel, is not becauſe they are no really converting Ordinances in the ſenſe forementioned, (as I have proved the Lords Supper to be, and the (*n*) *Fathers* with others aſſert *Baptiſm* to be, from Mat. 3. 11. John 1. 26. Rom. 6. 34. Gal. 3. 27. 1 Pet. 3. 21. Eph. 5. 26, 27. Tit. 3. 5.) but *becauſe they are badges of our Chriſtianity, to diſtinguiſh us from Pagans and all other falſe Religions; the means, ſigns, Bonds of our actual incorporation, and myſtical union into the viſible Church of Chriſt; the Memorials of the death of Jeſus Chriſt, whereby we ſhew forth his death till he come; and Evidences of our Chriſtian Communion and mutual agreement in faith and brotherly Chriſtian love one towards another, as members of the ſelfſame body*, as 1 Cor. 10. 16, 17. 21. c. 11. 23, 24, 25, 26. c. 12. 12. 13, 14. the 25. & 28 Articles of the Church of *England*, the *Harmony of Confeſſions*, Sect. 11, 12, 13, 14, 15. and all who have written of them, define them to be. 2ly, Becauſe *there are expreſs commands, preſidents in Scripture, to preach the Goſpel to meer Gentiles and Idolaters, before their converſion to Chriſtianity*, Mat. 28. 19. Mar. 16. 15, 16. Acts c. 8. & 10. & 13. & 16. Rom. 15. 16. to 22. Eph. 3. 5. to 13. But there is neither precept nor preſident to adminiſter the Lords Supper or Baptiſm to ſuch, before they embrace and believe the Goſpel preached. 3ly, Becauſe competent knowledge and an hiſtorical belief at leaſt of the death, paſſion, merits of Chriſt, and of the matter, ends of the Lords Supper (as the Objectors and * *all Divines* aſſert) are præ-required of all ſuch who are admitted thereunto; without which they can *neither examine their own eſtate, nor diſcern the Lords body*, as all Communicants ought to do, 1 Cor. 11. 28, 29.

(*n*) *See Bochellus Decr. Eccl. Gal. l. 2. Tit. 3. de Baptiſmo. Jewels Reply to Harding, p. 21. 27. 242, 249, 250, 458. Ames. Bellarm. Enervat. Tom. 3. l. 1. c. 3.*

* *See the Practice of Piety, Rogers, and others of the Sacrament.*

But theſe are not neceſſarily præ-required of all ſuch Infidels to whom the Goſpel is preached: Therfore the Lords Supper may not be adminiſtred to ſuch, (no more than to * Infants or diſtracted perſons, as our *Oppoſites* grant) though the Goſpel may & muſt be preached unto ſuch, to acquaint them with & inſtruct them in the myſteries of the Goſpel, in order to their external & internal converſion unto Chriſt, & admiſſion to theſe Sacraments.

* See M. Drakes Boundary.

2ly, I anſwer, that though the Lords Supper may not be given to meer Pagans to convert them to the Chriſtian faith; yet after their external profeſſion of the Goſpel, and Baptiſm, it may and muſt be duly adminiſtred to them, *for their further edification, and real internal converſion to the ſaving Grace of faith in Chriſt, and that immediately upon their baptiſm and profeſſion of the Goſpel*, Acts 2. 41, 42, 46. Whence the *Apoſtles and Fathers in the primitive Church adminiſtred this Sacrament in both kinds to all they baptized, immediately after their Baptiſm*, as (o) Biſhop *Jewel* proves at large out of *Cyprian, Hierom, Auguſtine*, and other *old Writers*, and I have (p) *elſewhere* manifeſted: Therefore it ſhould now be duly adminiſtred to all unregenerate Chriſtians as a converting Ordinance, and not detained from them year after year.

(o) Reply to Harding, art. 2. div. 25. p. 103, 104.

(p) A Seaſonable vindication of Free-admiſſion.

3ly, (q) Dr. *Drake* (the chief Objector) aſſerts *that meer Heathens (as well as unregenerate ſcandalous Chriſtians) may be preſent at the Lords Supper and all Sacramental actions, with a great deal of profit; and attain the fruit of the viſible and audible word by bare preſence, without receiving.* And if ſo, then it may be likewiſe adminiſtred to them with much more profit and fruit for their external and internal converſion; the * *chief fruit of it, conſiſting only in its eating and drinking; according to Chriſts command*, and not in gazing only upon it without receiving.

(q) Antiquaries, Preface, & p. 6. Boundary, p. 160, 161.

* See Tho. Beacons Catechiſm, f. 462.

Their 7th and main Objection is this, (r) *The Lords Supper hath no ſpecial Covenant or promiſe of God annexed to it in the Scripture, to make it a Grace-effecting, Soul-*

(r) See Dr. Drakes Boundary, p. 157, 158.

*con-*

*converting Ordinance as the word preached hath: Therefore it neither is, nor can be administred or received in faith as an instrument of working saving Grace or Conversion in mens Souls, nor is it a converting Ordinance.*

I answer: 1. All oor Antagonists, and other Divines, Fathers, Councils, Writers generally assert, *That the Lords Supper is a true and real Sacrament, instituted by Christ himself*: NOW (*s*) *every Sacrament consists of a word of promise, blessing, and an element*, (as the *Fathers*, *Schoolmen*, all Protestant, Popish Divines assert; and the *Synod of Paris*, Anno 1557. thus defines it; *Sacramentum, Verbo constat et Elemento: Verbum est nota quædam EVANGELICAM PROMISSIONEM præ se ferens, nos de voluntate et Gratia Dei ergà nos admonens*: Therefore the Lords Supper must likewise consist of a Word and Evangelical promises of Gods good will and grace towards us, as well as other Sacraments; since as they resolve: aly, If it be a real Sacrament, then it must necessarily be a Grace-conveying, begetting, effecting, Soul-converting and sanctifying Ordinance, for as the (*t*) *Synod of Paris* Anno 1557. defines: *A Sacrament, according to the Etymology of its name, signifies that wherewith a thing is sanctified or made holy*: a sacrando namque dicitur, sicut ornamentum ab ornando, velamentum a velando: Et Sacramenta veteres appellabant solennes quosdam ritus, quibus in sacrando utebantur. *With this Title the Evangelical Rites are adorned, which we call, the Sacraments of the new Law, because* (as *Augustine* saith) *with the true and living image of the good things they present*, tam in conscientia quam in carne, *SACRENT NOS ET SANCTOS REDDANT, they might sanctifie and make us holy, as well in conscience as in the flesh. Whence it may be collected, that to those who receive them worthily*, Sanctificationem et salutem parari, *they procure both sanctification and salvation. A Sacrament therefore, from the customs of the Catholike Church, is called*, An external and sensible sign of a sacred

(*s*) *Ames. Bellarm. Enervat. Tom. 3. cap. 2. Bochellus, Decret. Eccl. Gal. l. 2. tit. 1. De Sacramentis, c. 32. Summa Angelica & Rosella, Tit. Sacramentum, & all who write of Sacraments. Bishop Jewels Defence of the Apology, par. 2. c. 7. div. 1. p. 151.*

(*t*) *Bochellus, Decr. Eccles. Gal. l. 2. Tit. 1. c. 32. p. 148, 149.*

thing, with an effectual ſignification, *inſinuating or conveying (as inſtrumental cauſes, through the efficacy of the holy Spirit, working powerfully with, in, and by the Word and Elements) the internal inviſible Grace of God, or gracious free effect, deſtinated* BY DIVINE INSTITUTION TO THE SALVATION OF MEN. *Theſe Sacraments were inſtituted by Chriſt for the remedy and cure of the diſeaſes of the Soul, whoſe efficacy is ſuch,* That THEY MAKE THOSE SACRED AND HOLY *who worthily receive them; they being not only Signs of Grace,* ſed etiam ipſius cauſa, *but* LIKEWISE THE CAUSE THEREOF. *By theſe Chriſt would beſtow Holineſs upon us, not only by obſignation, or repreſentation,* ſed & efficiendo, *but alſo* BY EFFECTING IT; *they both really working and truly beſtowing that whereof they are notes and ſigns: The Sacraments being principally inſtituted for this cauſe, that they might not only ſignifie but likewiſe* SANCTIFIE AND CONFER THE INVISIBLE GRACE OF GOD; *not by any proper force of the external Elements, or merit of the Miniſter,* ſed Domini ſecrecius operantis quod inſtituit; *but of the Lord himſelf ſecretly working that which he hath inſtituted.* So this

(u) Bochellus, ibid. p. 153. *Synod.* The (u) *Synod of Saumes,* Ann. 1528. defines the like; and from 1 Cor. 10. 26, 27. c. 11. 23, 24, 25. 29. John 6. 51. concludes thus, "Who can deny the "Sacrament of the Euchariſt to be Converting, or Vi- "vifical, which is proved by ſo many clear Teſtimonies "of Scripture? by which it is more clear than the "light, that this holy Sacrament CONFERS GRACE.

(x) Laur. Bochellus, ibid. p. 142, 148, 357. (x) *Concilium Burdigale,* Ann. 1582. *Concilium Bituricenſe,* Anno 2584. *Synodus Lingonenſis,* Anno 1404. all Decree, "That the Lords Supper doth both ſanctifie, "cauſe, conferr true ſaving Grace, and Spiritual life to "thoſe who worthily receive it; as well as confirm "and encreaſe Grace, being inſtituted by the Lord "Chriſt, *Salmis noſtræ cauſa,* to cauſe or effect our ſal-

(y) Bochellus, ibid. 144. "vation; and deriving their force from his moſt preci- "ous blood, as (y) *Synodus Aquenſis,* Anno 1583. de-

"termines.

"termines. Hence the (z) Council of *Rhemes* Anno 1583. reſolves, "That Chriſtian religion hath nothing "more excellent and honourable than the Sacrament "of the Euchariſt, and NOTHING MORE EFFE-"CTUAL to convert men to live holily and unblame-"ably than its moſt frequent participation. And there-"upon preſcribes all Pariſh-Prieſts, Preachers, to ex-"cite the people to the frequent participation thereof, "by informing them of the wonderfull fruits and bene-"fit thereof. *Alexander Alenſis* in his *Summa Theolog.* pars 4. qu. 5. m. 3. ar. 5. ſect. 3. determines, "That the Sacraments diſpoſe and make men more fit "for the reception of Grace; *unde ſunt cauſæ gratiæ, non "quantum ad eſſe, ſed quantum ad IN-ESSE*: where-"upon they are THE CAUSES OF GRACE, not as "to its being, but AS TO ITS IN-BEING. *Bonaventure* in Diſtinct. 4. qu. 4. affirms it to be the opi-nion of many great Divines, "That the Sacraments are "ſaid to have vertue, to be a cauſe of, and to work "Grace according to the common manner of ſpeaking, "by reaſon of the efficacious ordination and aſſiſtance "of divine virtue; as when any thing hath an effectual "ordination to another thing, it is ſaid to have a virtue "in reſpect thereof; as the Kings Letters ſealed with the Kings Seal, &c. It is the reſolution of the *Council of Trent*, Seſſio 7. Can. 5, 6, 7, 8. Yea of (a) moſt *Popiſh Schoolmen*, and *Bellarmine* himſelf, "That the "Sacraments work, beget, and conferr even the verie "firſt Grace of Converſion and Juſtification, not only "as moral cauſes, but likewiſe phyſically, and imme-"diately *ex opere operato*; being inſtituted by God to "this very end. Which though the Proteſtants juſtly denie and refute; yet they grant, "That they work "regeneration, ſanctification and ſaving Grace as mo-"ral cauſes or inſtruments by Gods co-working with "and by them, according to their ſignification and ob-"ſignation; *per efficacem ordinationem & aſſiſtentiam Dei*, "but yet not immediately, nor by their proper virtue.

(z) *Bochellus, Decr. Eccl. Gal. l. 3. Tit. 1. c. 105. p. 376.*

(a) *See my Suſpenſion ſuſpended, p. 28. Ameſius Bellarm. Enervatus, Tom. 3. l. 1. cap. 3.*

*Nec Chriſtus ſuam virtutem propriè dat Sacramentis, ſed nobis communicat per ea. Hoc autem facit mortis merito, & ſpiritus aſſiſtentia; in quorum diſpenſatione, neceſſario requiritur ut Deus ſit agens principalis.* So *Ames* (*Bellarminus Enervatus, Tom.* 3. *l.* 1. *c.* 3.) determines. The 26. Article of the Church of *England*, (firſt compiled, ratified *Anno* 1553. in King K. *Edward* the 6. time, and confirmed by Parliament and all our Miniſters ſubſcriptions, *Anno* 1562. in Qu. *Elizabeths* reign) reſolves, "That Sacraments ordained of Chriſt, are not "only badges and tokens of Chriſtian mens profeſſion; "but rather, they be ſure witneſſes, and effectual ſigns "of Grace, &c. by which he doth work inviſibly in us, "and doth not only QUICKEN, but alſo STRENG-"THEN AND CONFIRM OUR FAITH IN "HIM. And incomparable *Biſhop Jewel*, in his *Apologie of the Church of England, and Defence thereof* chap. 14. diviſ. 1. p. 209. layes down this as the expreſs Doctrine thereof. "We doe EXPRESLY pronounce, "that in the Lords Supper there is truly given unto the "believing the bodie and bloud of our Lord, the fleſh "of the Son of God WHICH QUICKENETH OUR "SOULS; the meat that cometh from above, the "food of Immortality, of GRACE, Truth and LIFE: "And that the ſame Supper is the Communion of the "body and bloud of Chriſt; BY THE PARTAKING "WHEREOF WE BE REVIVED, STRENGTH-NED AND FED UNTO IMMORTALITY, AND WHEREBY WE ARE JOYNED AND INCOR-"PORATED UNTO CHRIST, that we MAY A-"BIDE IN HIM AND HE IN US. He addes: "Thus the holy Fathers ſay, The Sacraments of the "new Law WORK SALVATION, becauſe they "teach us that our Salvation is already wrought: Thus "the GRACE OF GOD IS GIVEN TO US IN "THE SACRAMENTS, becauſe it is repreſented and "laid before us in the Sacraments. (*b*) We do both "think and ſpeak ſoberly and reverently of Chriſts Sa-"craments,

(*b*) *Reply to Harding, artic.* 8. *p.* 282, 283. *& art.* 10. *p.* 318.

"craments, as knowing them to be, the Teſtimonies "of Gods Promiſes, and THE INSTRUMENTS OF "THE HOLY GHOST. They are a perfect Seal, and "a ſufficient warrant of Gods promiſes, whereby God "bindeth himſelf unto us, and we likewiſe ſtand boun- "den unto God, ſo as God is our God, and we are his "people. The Sacraments of Chriſt, notwithſtanding "they be Signs and Figures, as they be commonly cal- "led by the old Fathers, yet are they not therefore "*bare* and *naked*: For God BY THEM, LIKE AS AL- "SO BY HIS HOLY WORD, WORKETH MIGH- "TILY AND EFFECTUALLY IN THE HEARTS "OF THE FAITHFULL. (c) *Rabanus Maurus* ſaith, "By vertue of the Sacrament the inner man IS REPAI- "RED; by the vertue of the Sacrament we GET E- "VERLASTING LIFE. And (d) St. *Auguſtine* ſaith, "The Sacrament is received from the Lords Table, of "ſome UNTO LIFE, of ſome unto deſtruction: But "the thing it ſelf whereof it is a Sacrament (*that is the* "*bodie of Chriſt*) is received of every man UNTO "LIFE, and of no man to deſtruction, whoſoever be "partaker of it: Many like paſſages of the (e) *Fathers* he recites, which I pretermit, concluding with his own words, "(f) The Merits of Chriſts death are "conveyed unto us by God, and received by us: God "conveigheth them to us, *Only of his Mercie*, and we "receive them *Only by Faith*: But the wayes either to "procure Gods Mercie, or TO ENKINDLE OUR "FAITH, are manie and ſundrie. Gods Mercie is "procured ſometimes by Praier, ſometime by other "means: But TO BREED or INCREASE FAITH "IN US, THERE ARE MANY MORE WAYES "THAN CAN BE RECKONED. Some men are "moved onlie by hearing Gods word. Some others by "weighing and beholding Gods Miracles. (g) *Juſtin* "the Martyr, was firſt allured to the faith by the cru- "elty of the Tyrants, and by the conſtancie and pati- "ence of Gods Saints. (h) S. *Cyprian* ſaith, "So great "is

* *Ibid. Artic.* 5. *p.* 241.

(c) *Rabun. Maurus, l.* 1. *c.* 31.

(d) *Auguſt. in Johan. tract.* 26.

(e) *Ibid. Artic.* 10. *p.* 331, 332.

(f) *Defence of the Apology, part.* 3 *c.* 5. *div.* 1. *p.* 327, 328.

(g) *Defence of the Apology, par.* 2. *c.* 15. *diviſ.* 2. *p.* 284.

(g) *Euſeb. l.* 4. *c.* 8.

(h) *Cypr. de laude Martyrii.*

"is the power of Martyrdom, that thereby he is even
* *Aug. Conf. l. 3. c. 4.* "forced to believe, that would kill thee. S. *Auguſtine* ſaith, "That he was ſtirred up to come to Chriſt "by reading a Heathen book written by *Cicero*, called "*Hortenſius*: Thus he ſaith, That (*heathen*) Book chan-"ged my mind, and turned my prayer, O Lord, unto "thee. Among OTHER CAUSES, THE SACRAMENTS SERVE SPECIALLY TO DIRECT, AND
(*i*) *Aug. cont. Fauſtum, l. 19. c. 16.* TO AID OUR FAITH: "For they are (as (*i*) Saint "*Auguſtine* called them, VISIBLE WORDS, and
(*k*) *Defence of the Apology, part. 2. c. 7. diviſ. 1. p. 150.* "Seals and Teſtimonies of the Goſpel; (*k*) For the "word of God is the ſubſtance and life of all Sacra-"ments, and without the ſame, all Sacraments what-"ſoever, are no Sacraments, &c. All which abundantly evidence the Sacraments to be Grace-begetting, Faith-quickning, Soul-converting, Life-conveying Ordinances, having promiſes and the word annexed to them, as well as preaching; and that this is the *expreſs Doctrine of the Church of England*, though now contradicted by a Generation of *Novellers*, upon meer whimſies, Crochets of their own, out of Self-intereſt and reſpects: What other Proteſtant Divines have aſſerted to the ſame effect, you may read at large in *My Suſpenſion Suſpended*, p. 28. to 35. and in Mr. *Morrice* his laborious *Diatribe*, p. 29. &c. The Lords Supper therefore being a Sacrament, muſt thereupon conſequently be a Soul-converting, Grace-producing, Regenerating Ordinance, inſtituted for this verie end, as well as the word preached, and have promiſes of Grace annexed to it, as all theſe reſolve. 3ly, All the Objectors
(*l*) *See Jewels Defence of the Apology, c. 10. diviſ. 1. p. 205, &c.* and (*l*) others unanimouſlie aſſert; *That the Lords Supper is a Seal of the New Teſtament and Covenant of Grace*, the tenor whereof is thus expreſſed both in the Old and New Teſtament, Jer. 31. 31, 32. c. 32. 38, 39, 40. Ezech. 11. 19, 20. c. 36. 25. to 31. Heb. 8. 6. to 13. c. 10. 16, 17. *After thoſe dayes*, ſaith the Lord, *I will put my Laws into their minds, and in their hearts will I write them*: *Then will I ſprinkle clean water upon you, and*

*you*

*you ſhall be clean from all your filthineſs, and from all our Idols will I cleanſe you: A new heart alſo will I give you, and a New ſpirit will I put within you, and I will take away the ſtonie heart out of your fleſh, and give you an heart of fleſh: and I will put my Spirit within you, and cauſe you to walk in my ſtatutes; and ye ſhall keep my Judgements and do them; and I will be your God, and ye ſhall be my people: And I will give you one heart and one way that you may fear me for ever, for the good of you and your children after you: And I will make an everlaſting Covenant with you, that I will not turn away my face from doing you good, but I will put my fear into your hearts, and ye ſhall not depart from me. And I will rejoyce over you to do you good, And I will alſo ſave you from all your uncleanneſs, &c. Then ſhall you remember your own wayes and your doings that were not good, and you ſhall loath your ſelves in your own ſight for your iniquities, and for your abominations, and you ſhall all know me, from the greateſt unto the leaſt, for I will forgive your Iniquities, and will remember your ſins no more.* If then the Lords Supper be a *Seal* annexed to all theſe Covenants and Promiſes of Grace (all in the *Future Tenſe*, made to ſuch who were *unregenerate, void of Grace*, and the *ſpirit of God*; having *old ſtonie hearts*, and *wanting new*, as I have formerly touched) it muſt needs be a regenerating, Grace-conveying, Soul-converting Ordinance by divine inſtitution, by effecting and putting them into actual execution at this Sacrament; and theſe Promiſes muſt be all annexed to it, as Writings, Covenants are to their Seals, as well as their Seals to them. Hence Dr. *Ames* thus taxeth *Bellarmin*, Tom. 3. c. 1. q. 3. "De Promiſſione Sacramentorum: Male disjungit, quæ ſunt conjungenda; promiſſionem de efficacia "Sacramenti, et promiſſionem præcedentem à Sacramento obſignandam: Nam promiſſio illa pertinet ad "inſtitutionem, ut cauſa efficiens Sacramenti, & obſignatio ipſa eſt efficacia promiſſa. Promiſſionem etiam "obſignandam ſua natura antecedere Sacramentum, ex "eo liquet, quod fœdus antecedit, cujus Sacramentum

"ita et signum, ut inde fœderis nomen fortiatur, *Gen.* 17. The Objectors therefore must either renounce the Lords Supper to be the Seal of these promises and Covenants, as they positively define it, or abjure this objection, that there are no promises of Conversion, or begetting saving Grace and Regeneration made unto it, as there are to the preaching of the word.

(*l*) Mat. 26. 26, 27. Mar. 14 22, 23. Lu. 22. 19, 20. 1 Cor. 10. 16, 17. 21. c. 11. 23. to 30.

4ly, Our Lord Jesus Christ in the very institution of his Supper, (*m Took bread, blessed, brake, and gave it to his Disciples, saying; Take, eat, this is my bodie which is given for you; this do in remembrance of me. After which he took the Cup and gave thanks, and gave it to them, saying; Drink ye all of it, for this is my bloud of* THE NEW TESTAMENT (or Covenant) as one; Or, This Cup *IS THE NEW TESTAMENT IN MY BLOUD*, (thereupon twice stiled, *The BLOUD OF THE COVENANT*, and *of the EVERLASTING COVENANT*, Heb. 10. 29. c. 13. 20.) as another Evangelist records it: *WHICH IS SHED FOR YOU*, and *FOR MANY, FOR THE REMISSION OF SINS: this do ye as oft as ye drink it, IN REMEMBRANCE OF ME. For as oft as ye eat this bread and drink this Cup YE DO SHEW* (or, *shew ye*) *THE LORDS DEATH TIL HE COME.* From which words of institution, compared with Hebr. 13. 20. *Now the God of Peace which brought again from the dead our Lord Jesus, that great shepherd of the sheep, BY THE BLOUD OF THE EVERLASTING COVENANT* (represented, communicated, and spiritually received, applied by everie worthie Communicant, in and by the Lords Supper) *MAKE YOU PERFECT in every good work, TO DO HIS WILL, WORKING IN YOU THAT WHICH IS WELL-PLEASING IN HIS SIGHT THROUGH JESUS CHRIST*: It is most apparent, that the Lords Supper was specially instituted, blessed by Christ himself, not only to commemorate and represent, but also really, effectually to communicate and convey to all worthie receivers all the benefits of his death, bloud, merits; to make them perfect in everie good work to do his will,

to

to work in them that is well pleaſing in Gods ſight through Jeſus Chriſt: and that the New Teſtament or Covenant is thereby ratified, applied, made effectual to and upon their Souls, in the remiſſion of ſins, and all its forementioned branches.

5ly, The Scriptures reſolve, That (n) *we are juſtified by the bloud of Chriſt*; That (o) *we have redemption through his bloud*; That (p) *thoſe who were afar off are made nigh by his bloud, &c.* That (q) *he hath made peace and reconciliation between his Father and us by the bloud of his Croſs*; That (r) *the bloud of Chriſt purgeth our conſciences from dead works to ſerve the living God*; *For which cauſe he is the* Mediator of the New Teſtament, *that by means of death for the redemption of Tranſgreſſions under the firſt Teſtament, they which are called might receive the promiſe of eternal inheritance*; That (ſ) *we have Liberty to enter into the holieſt by the bloud of Jeſus, it being THE BLOUD OE THE COVENANT WHEREWITH WE ARE SANCTIFIED: and the bloud of ſprinkling, which ſpeaketh better things than the bloud of Abel*; That (t) *Chriſt ſuffered without the gate that he might ſanctifie the people with his bloud*; That (u) *through the bloud of the everlaſting Covenant God makes us perfect in every good work to do his will*; That (x) *we were redeemed from our vain converſation with the precious bloud of Jeſus Chriſt, as of a Lamb without blemiſh*; That (y) *the bloud of Jeſus Chriſt cleanſeth us from all ſin*; That (z) *he hath loved us and waſhed us from our ſins in his own bloud, and made us Kings and Prieſts unto God his Father; and hath redeemed us unto God by his bloud*: Now all this is moſt lively, viſibly, effectually, emphatically held forth, repreſented, aſſured to our eies, ears, and by them unto our Souls in the Lords Supper, the (a) *New Teſtament in Chriſts bloud*; and that more demonſtratively, energetically, then in the preaching of the word alone not coupled with the Sacramental Elements: Therefore it muſt needs be a moſt prevailing Soul-converting, Sin-cleanſing, Grace effecting Ordinance, applying, aſſu-

(n) Rom. 5. 9. (o) Eph. 1. 5. (p) Eph. 2. 13, 14. (q) Col. 1. 20. (r) Hebr. 9. 14, 15. (ſ) Heb. 10. 19, 29. c. 12. 24. [t] Heb. 13. 20. [u] 1 Pet. 1. 18, 19. [x] 1 John 1. 7. [y] Rev. 1. 5, 6. c. 5. 9, 10. [a] Mat. 26. 27 Lu. 22. 19. 1 Cor. 10. 16. c. 11. 24.

ring all theſe Goſpel Texts and promiſes to penitent, humbled, dejected, hungring, gaſping ſouls reſorting thereunto. Hence * *Thomas* of *Walſingham*, *Riſhanger*, and others record of our devout King *Henry* the 3d, "That he was wont to hear three Maſſes everie day "with ſpecial devotion, and deſiring to hear more, he "daily aſſiſted thoſe who celebrated private Maſſes, "and when the Prieſt elevated the Lords bodie, he "uſed to hold and kiſs the Prieſts hand. Whereupon St. *Lewes* King of *France*, conferring with him concerning it; and ſaying, "That he ſhould not alwaies ad-"dict himſelf to Maſſes, but more frequently hear Ser-"mons than Maſſes: King *Henry* thereunto replied with a facetious urbanitie; *Se malle amicum ſuum ſæpius videre, quàm de eo loquentem, licet bona dicentem audire:* That he would rather ſee his friend often, than hear one only ſpeaking of him, although well; thereby intimating, that Chriſt viſibly repreſented to the eie in the Sacrament everie day, doth more effectually affect the Soul, and work upon mens hearts, than the bare hearing of him by the ear in the word preached.

* *Hiſt. Angliæ*, p. 1. *Contin. Mat. Paris*, p. 977.

6ly, The Holy Ghoſt aſſures us, 2 Cor. 1. 20. *That all the promiſes of God are in Jeſus Chriſt Yea, and in him Amen, unto the glory of God by us:* eſpecially as they are (*b*) *all confirmed, ratified in and by his blond, death, repreſented to us in his Supper*; (*c*) *inſtituted for its memorial*: And the Church of *England* in her ancient *Liturgy* (eſtabliſhed by ſundrie Acts of Parliament) at the celebration of the Euchariſt, particularly annexeth theſe comfortable Goſpel promiſes thereunto, for the comfort, encouragement of all the Communicants reſorting to the ſame Matt. 11. 28. *Come unto me all ye that are weary and heavy laden, and I will refreſh you:* John 3. 16. *So God loved the world, that he gave his only begotten Son, that whoſoever believeth on him ſhould not periſh, but have everlaſting life.* 1 Tim. 1. 15. *This is a faithfull ſaying and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners, of whom I am chief.* 1 John 2. 1, 2.

(*b*) Heb 9. 15, 16, 17. to 24.
(*c*) 1 Cor. 11. 23, 24, 25.

1, 2. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous and he is the Propitiation for our ſins; and not for ours only, but alſo for the ſins of the whole world*: Therefore all the promiſes of God in general, and theſe in particular belong unto, and are effectually applied by this Sacrament to the ſouls of all worthie receivers, as well as by the word preached; And by conſequence, it muſt by the cooperation of Gods Spirit and benediction, not only confirm, but beget true ſaving faith, repentance, all ſpiritual Graces, and eternal life within us, and aſſure us of the free remiſſion of all our ſinnes by the bloud of Chriſt, as well as the word it ſelf preached.

7ly, That Commiſſion and promiſe of Chriſt himſelf ſoon after the inſtitution of his Supper, made to his Apoſtles and their Succeſſors, (*d*) *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghoſt; Teaching them to obſerve ALL things that I have commanded you: And lo I AM WITH YOU ALWAYES UNTO THE END OF THE WORLD, He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned*: extends as well to the Lords Supper, as to Baptiſm, and the preaching of the word: becauſe the adminiſtration of the Lords Supper, is (*e*) *a part of the Miniſters office*; a viſible and audible Word, Sermon, preaching the Goſpel to the eie and ears together, and one of the principal things our *Saviour* (*f*) *commanded his Apoſtles to do and obſerve, in remembrance of him, to ſhew forth his death til he come*, having an AS OFT AS YE DO IT, annexed *to*, DO THIS *in remembrance of me*: Therefore the ſelfſame promiſe of Chriſts effectual preſence, bleſſing made to Baptiſm and the Word preached, to work faith and Grace in mens hearts by them, that they may be ſaved, is likewiſe made to the Lords Supper. Wherfore it is doubtleſs a Faith-begetting, Soul-ſaving, Converting Ordinance, as well as the Word preached, or Baptiſm.

(*d*) Mat. 28. 19, 20. Mar. 16. 15, 16.

(*e*) *See my Seaſonable Anſwer of 2. important Queſtions.*

(*f*) Luke 22. 19. 1 Cor. 11. 23, 24, 25, 26.

8ly, All these Gospel passages, promises of our Saviour, John 6. 27. 33. 48. to 53. *Labor not for the meat that perisheth, but for that which endureth unto eternal life, which the Son of man* SHALL GIVE UNTO YOU. *I am the living bread that came down from Heaven; if any man eat of this bread he shall live for ever, and the bread which I will give is my flesh, which I will give for the life of the world. Whoso eateth my flesh and drinketh my bloud hath everlasting life, and I will raise him up at the last. He that eateth my flesh and drinketh my bloud, dwelleth in me and I in him: He that eateth me even he shall live by me; He that eateth this bread shall live for ever, &c.* Which some *Fathers*, and most *Popish Authors* appropriate wholly to the Lords Supper, and all *Protestants* equally apply to the Lords Supper, as well as to the Word preached, or any other Ordinance wherein Christ communicates himself to his people, and seems to have a more special relation to this Spiritual Repast, though not then instituted, as the words, *shall give, will give*, &c. in the future tence, import: Are an invincible evidence, that Christ doth as effectually promise, and as really convey, exhibite his flesh and bloud in a spiritual way, with eternal life and salvation unto men, and works faith and true conversion in their Souls, in a proper ordinary way, by his Supper duly administred, as he doth by the Word preached, or any other means of Grace; it being of divine institution, representing the flesh, bodie and bloud of Christ more lively to their senses, and by them unto their souls, than any other Gospel Ordinance, working upon three distinct senses at once, the eie, ear, taste, which no other Ordinance doth.

9ly, That Text of 1 Cor. 10. 16, 17. *The Cup of blessing which we bless, is it not the Communion of the bloud of Christ? The bread which we break, is it not the Communion of the body of Christ? For we being many, are one Bread and one Body, and are ALL partakers of that one bread:* compared with *Ver.* 1, 2, 3, 4, 5. and that parallel

Text,

Text, 1 Cor. 12. 12, 13. *For as the body is one, and hath many members, and ALL the Members of that one body being many, are one body; So also is Christ: for by one Spirit we are ALL baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been ALL made to drink of (or into) one Spirit:* afford us these Conclusions, proving the Lords Supper, a Converting, Grace-begetting, Spirit-infusing Ordinance, as well as the Word preached: 1. That all visible Church-members professing Christ, make but one Mystical Bodie of Christ, into which they all are actually incorporated, united together by Baptism and the Lords Supper, of both which Sacraments they did all equally participate, in the Apostles times, without any restraint, suspension, seclusion; communicating together in the Lords Supper, and being all made partakers both of the Sacramental Bread and Cup when ever administred; whether regenerate or unregenerate, ignorant or knowing, scandalous or unblameable, by virtue of their incorporation into this One mystical Body. Now the Major part of visible Christians, Church-members, in (*g*) *Corinth*, & other Churches in all ages, admitted to Baptism and the Lords Supper have been unregenerate, ignorant, void of saving Faith and Graces, so as the Lords Supper could be no *confirming Ordinance* (in the Objectors sense, to wit, of their several Graces) unto them: Therefore it was administred to them, only as a converting Ordinance, upon that reason which *Chrysostom*, (*h*) *Victor Antiochenus*, (*i*) *Alexander Alensis* and others render, why our Saviour himself administred it to *Judas*, at its primitive institution, "That he might "leave no means unattempted to convert, reduce him "to a sound mind, and reclaim him from his wicked-"ness. 2ly, That the Lords Supper worthily received doth really communicate the body and bloud of Christ, with all the benefits of his death and passion, to those who receive it, yea make them all *partakers of that one bread* of life, to their eternal Salvation; and *to drink into*

[g] 1 Cor. 1. 2, 3. c. 6. 1. to 8, c. 3. 1, 2, 3, 4. c. 5. 18, 19. c. 7. 10, 11. c. 8. 1, 2, 7, 8. c. 10. 8. 22, 23, 28. to 34. c. 11. 30. to 34. c. 14.

[h] In Marc. c. 14.

[i] *Summa Theol. pars* 4. *qu.* 11. *Art.* 1. *Sect.* 3.

In 1 Cor. 12. *into one Spirit*; Whence judicious * *Calvin* expounds this phrase of the Sacramental Cup (to which doubtless it referrs) thus, *Participationem Calicis huc spectare, ut unum Spiritum accipiamus.* Learned *Gerhard* thus, *Ex uno Calice bibimus* (in the Lords Supper) *ut unum spiritum* (sanctum) *recipiamus:* Whom the French Divines in their *Theses Salmur.* pars 3. p. 40. back, asserting: "That the Spirit of comfort and sanctification "doth much rather follow the lawfull celebration of "the Sacraments, than the hearing of the Word, since "that is not slightly to be passed by which St: *Paul* "hath said, *And have all been made to drink into one Spirit*; "(*to wit, in the Lords Supper*) whereas he never utte-"red any like thing, when as he spake of the preaching "of the word; as learned Mr. *Morrice* hath also noted to my hands in his *Diatribe.* 3ly, That all worthy Communicants of the Lords Supper, are there really incorporated into the invisible body and Church of Christ, and made *bone of his bone, flesh of his flesh, Spirit of his spirit*, as visible Church-members, are thereby actually incorporated into his visible mystical bodie, as these Texts, compared with Eph. 1. 22, 23. c. 2. 18. to the end, c. 4. 12. to 17. c. 5. 25. to 33. Col. 1. 18. c. 2. 19. resolve: 4ly, That this Sacrament is a (*k*) "special means "to unite both the visible and invisible Church and "their members together, and to prevent all Scisms "in these bodies, being both the bond and badge of "their union and communion one with another. A prevailing motive in these sad times of Scisms and Divisions in all places, to restore the frequent constant use of this holy Ordinance, the disusage whereof hath been the principal cause of the Growth and continuance of these manifold Sects and Differences which (*l*) *threaten desolation* to our Church and State.

[*k*] *See Articles of Engl. c. 26. Harmony of Confessions, Sect. 14. Bishop Jewels Reply to Harding.* p. 20, 21. 93. 112.

[*l*] Mat. 12. 25.

10ly, The Scripture positively resolves, Rom. 1. 16. and all our Opposites assert, "That the Gospel of Christ "is the power of God unto Salvation to every one that "believeth; to the Jew first and also to the Greek; for

"for therein is the righteoulneis of God reveaſed from "faith to faith; as it is written, The juſt ſhall live by "faith: Now the principal part and ſumm of the Goſpel, recorded in ſacred Writ and preached by the Apoſtles, to beget or increaſe faith, convert, win, bring men to ſalvetion, is this; (*m*) *That Jeſus Chriſt died for our ſins, according to the Scriptures, when we were yet ſinners and his profeſſed Enemies, to reconcile us unto God, to cleanſe, heal, ſave us from our ſins to make us his adopted ſons, and preſerve us to his heavenly kingdom.* Hence is that of the Apoſtle, 1 Cor. 1. 23. *But we preach Chriſt crucified:* and chap. 2. 2. *I determined not to know any thing amongſt you, ſave Jeſus Chriſt and him crucified:* a being the marrow and ſubſtance of the Goſpel; whereupon the preaching of the Goſpel is ſtiled, (*n*) *The preaching of the Croſs.* This *tranſcendent love of Chriſt in dying, ſuffring for ſuch wretched ſinners, Enemies as we; in waſhing us from our ſins in his own moſt precious blond, and redeeming us from Gods wrath, Hell, eternal damnation out of the freeneſs, fulneſs, and riches of his grace; is* (*o*) *ſet forth and recorded in ſacred Writ, as the moſt powerfull, attractive, perſwaſive, overcoming, conſtraining Argument, motive, conſideration of all other, to work true converſion in mens hearts, to turn them from all their ſinful courſes unto God, to allure, attract, unite, eſpouſe, marry their ſouls for ever unto Chriſt, & to inflame, raviſh the with his ſurpaſſing love:* Now it muſt be granted by all, that the Sacrament of the Lords Supper is a part *of this Goſpel of Chriſt, which is the power of God unto ſalvation to every one that believeth, ſince inſtituted, recorded, commanded by Chriſt in the Goſpel, being likewiſe both an audible, viſible, ſenſible Goſpel,* as the Fathers with others uſually ſtile it. Moreover, it moſt lively, powerfully, flexanimouſly, graphically repreſents, holds forth, yea preacheth to our eyes, ears, taſte, and by them unto our mind, hearts, ſouls, ſpirits, the crucifixion, death, paſſion of our Saviour, and his tranſcendent love in dying for our ſins; the moſt powerful, attractive, perſwaſive, over-

(*m*) 1 *Cor.* 15. 1, 2, 3, 4. *Iſay* 53. 4, 5, *&c. Acts* 2. 22. *to* 40. *c.* 3, 4. *to* 20. *c.* 4. 10. *c.* 5. 30, 31. *c.* 8. 5. 35. *c.* 10. 36. *to* 42. *c.* 13. 19, 30. *Rom.* 1. 2, 3, 4. *c.* 4. 24, 25. *c.* 5. 6, 7, 8, 9. *Gal.* 3. 1.

(*n*) 1 *Cor.* 1. 17, 18.

(*o*) 2 *Cor.* 5. 14, 15, 19, 20, 21. *c.* 7. 1. *Rom.* 5. 6, 7, 8, 10, 21. *John* 3. 16. *c.* 6. 44 *c.* 10. 11. 15. *c.* 15. 13. *Gal.* 2. 20. *c.* 3. 1. *Eph.* 5. 2. 25, 26. *c.* 1. 6, 7. *c.* 2. 4. *to* 20. 1 *Pet.* 1. 3. 8. 18, 19. *Rom.* 14. 7, 8, 9. 1 *John* 1. 1. 2, 7. *c.* 2. 2. *c.* 3. 16. *c.* 4. 9, 10, 11. *Rev.* 1. 5 *c.* 5. 9, 10. 1 *Tim.* 1. 15. *Iſay* 53. 4. *to* 12. *Acts* 2. 22. *to* 40.

coming, constraining argument, motive, commoeration of all others in the Gospel, to work true conversion in mens hearts, to (p) *turn them from the power of Sin, Satan, unto God*; to allure, *attract*, (q) *espouse, unite receivers souls for ever unto Christ; to inflame, ravish them with his transcendent love; and cause them (r) from henceforth no longer to live unto themselves but unto him which died for them, and rose again.* Therefore all must of necessity grant it to be *the power of God unto Salvation*, a most effectual, (s) *justifying*, a Soul-converting, Faith-engendring, Faith-increasing Ordinance, as well as the Gospel preached; yea, a powerfull means of working that belief and saving faith in the souls of those, who in obedience to Christs command constantly resort unto it, which is required in worthie Communicants, to make both it (and the Gospel too) the power of God to their Salvation; *even as the Gospel read, heard, preached, begets that faith or belief which God requires to make it saving and converting*, Rom. 10. 14, 15, 17. In Brief, There is not any means of, or motive to faith or conversion in the Gospel preached, which is not included in the Lords Supper, and pressed with the selfsame, yea greater force and advantage upon mens Souls in this Sacrament, both by the prayers, confessions, meditations, exhortations that accompanie it, & by the very breaking of the bread, powring out of the wine, with other Sacramental actions; then they are or can be in any Sermon. (t) *Non debent hic inter se comparari verbum, et Sacramentum ut realiter à verbo distinctum, sed verbum nudum, & verbum Sacramento vestitum, Hoc autem majus et efficacius dici potest quoad nos, quia plenius & pluribus sensibus testatur, et magis accommodatur ad animos nostros efficiendos.* So Dr. *Ames* in answer to *Bellarmines* Objection, *Nihil fingi potest majus aut efficacius verbo Dei.* Therefore our Opposites must either grant the Lords Supper a Soul-converting Faith-begetting Ordinance, as well as preaching, or disclaim preaching to be such, and cast that aside too as unconverting, as they have most impiously done

(p) *Acts* 26. 17, 18.
(q) *Hos.* 2. 19, 20, 23.
(r) 2 *Cor.* 5. 15.
(s) *Eodem modo justificant verbum Dei et Sacramenta, æque enim tribuitur. Justificatio verbo & Sacramentis, Ames, Bellarm. Enervat. Tom.* 3. *l.* 1. *c.* 3: *p.* 36.
(t) *Bellarm. Enervat. Tom.* 3. *c.* 1. *p.* 9.

done this Sacrament for ſundry years in too many places.

1 ly, The principal end of inſtituting the Lords Supper,* "was to ſhew forth the power, efficacie, princi- * 1 Cor. 11.25,
"pal ends, fruits, effects of our Saviours death till he 26,
"come, not only in bare repreſentation, but by practical, efficacious operations, and applications for the ſpiritual benefit, converſion, conſolation of the receivers ſouls. Now what are the ends, fruits, effects of our Saviours death therein held forth, is evident by theſe Goſpel Texts. *Iſay* 53. 5. 1 *Cor.* 15. 3. 1 *Pet.* 2. 24. "He was wounded for our tranſgreſſions, he was "bruiſed for our iniquities, he died for our ſins, the "chaſtiſement of our peace was upon him, and by his "ſtripes are we healed: Who his own ſelf bare ſins in "his own bodie on the tree, that we being dead to ſin, "ſhould live unto righteouſneſs; *Luke* 1. 74 75. That "we being delivered from the hands of our Enemies "ſhould ſerve him without fear, in holineſs and righte-"ouſneſs before him, all the daies of our life. 1 *Theſ.* "5. 9, 10, 11. For God hath not appointed us unto "wrath, but to obtain ſalvation by our Lord Jeſus "Chriſt: who died for us, that whether we wake or "ſleep we ſhould live together with him: wherefore "comfort your ſelves together, and edifie one another, "*Rom.* 4. 25. c. 5. 8, 9, 10. Who was delivered for "our offences, and raiſed again for our juſtification. "But God commendeth his love unto us, that whiles "we were yet ſinners Chriſt died for us: much more "then being now juſtified by his bloud, we ſhall be ſa-"ved from wrath by him: For if when we were Ene-"mies we were reconciled unto God by the death of "his Son, much more being reconciled we ſhall be ſa-"ved by his life, *Rom.* 6. 1. *to* 11. Shall we continue in "ſin that Grace may abound? God forbid: How ſhall "we that are dead to ſin live any longer therein? Know "ye not, that ſo many of us as were baptized into Je-"ſus Chriſt, were baptized into his death? Therfore

" we are buried with him in baptiſm, that like as Chriſt
" was raiſed up from the dead, even ſo we alſo ſhould
" walk in newneſs of life: For if we have been plan-
" ted together in the likneſs of his death, we ſhall be
" alſo in the likeneſs of his reſurrection: knowing this,
" that our old man is crucified with him, that the bo-
" die of ſinne might be deſtroied, that henceforth we
" ſhould not ſerve ſin. Now if we be dead with Chriſt,
" we believe that we ſhall alſo live with him: know-
" ing that Chriſt being raiſed from the dead, dieth no
" more, death hath no more dominion over him, &c.
" Likewiſe reckon ye alſo your ſelves to be dead in-
" deed unto ſin, but alive unto God through Jeſus
" Chriſt our Lord: Let not ſin therefore reign in your
" mortal bodies, that ye ſhould obey it in the luſts
" thereof, &c. Rom. 11. 7, 8, 9. " For none of us li-
" veth to himſelf, and no man dieth to himſelf: For
" whether we live, we live unto the Lord; or whether
" we die, we die unto the Lord; whether we live
" therefore or die, we are the Lords; For TO THIS
" END Chriſt both died, and roſe, and revived, that he
" might be Lord both of quick and dead. *Gal.* 2. 19.
" 20. I am dead to the Law, that I might live unto God,
" I am crucified with Chriſt; Nevertheleſs I live, yet
" not I, but Chriſt liveth in me; and the life I now
" live in the fleſh, I live by the faith of the ſon of God,
" who loved me, and gave himſelf for me, *Phil.* 3. 10.
" That I might know him, and the power of his reſur-
" rection, and the fellowſhip of his ſufferings, being
" made conformable unto him. *Heb.* 2. 14, 15. That
" Chriſt through death might deſtroy him that had the
" power of death, that is, the Devil, and deliver them,
" who through fear of death, were all their life time
" ſubject to bondage, 2 *Cor.* 5. 15. Chriſt died for all,
" that they which live ſhould not live unto them-
" ſelves, but unto him who died for them and roſe a-
" gain: For he hath made him to be ſin for us, who
" knew no ſin, that we ſhould be made the righteouſ-
" nes

"nes of God in him. *Epheſ.* 5. 25, 26, 27. Husbands "love your wives even as Chriſt loved the Church, and "gave himſelf for it, that he might ſanctifie and cleanſe "it, with the waſhing of water, by the word, that he "might preſent it to himſelf a glorious Church, not "having ſpot or wrinkle, or any ſuch thing, but that it "ſhould be holy and without blemiſh. Now all theſe being the ends, ſcope, fruits, effects of our Saviours death moſt lively repreſented to, ſhewed forth, remembred by, and applied to us in the Lords Supper, to accompliſh them all in us: it muſt needs be a moſt effectual, lively, powerfull Grace-begetting, Soul-inlivening, regenerating, ſanctifying, Sin-deſtroying, Soul-ſaving Ordinance (as well as the word preached) and that by divine inſtitution.

12ly, It is moſt evident, both by Scripture and experience, that the ſeeing, beholding of things with our eyes, doth more immediately, deeply, powerfully affect and work upon our Spirits, Souls, affections, than what we are informed of at ſecond hand only by others relations; becauſe the ſpecies of what we ſee, are more operative, impreſſive on our minds and memories than any thing we hear. This the two known Adages evince, * *Segnius irritant animos dimiſſa per aures, quam quæ ſunt oculis ſubdita fidelibus.* † *Plus valet ocularis teſtis unus quam aurieti decem*; * *Acerbius eſt videri quam audiri.* Which the Scripture thus ſeconds, Lam. 3.51. *Mine eye affecteth my ſoul*; Job 42.5. *I have heard of thee by the hearing of the ear, but now mine eyes ſeeth thee, wherefore I abhor my ſelf, and repent in duſt and aſhes*, Iſay 6.5. *Woe is me for I am undon, becauſe I am a man of unclean lips; for mine eyes have ſeen the King, the Lord of hoſts.* Lu. 2. 29, 30. *Lord now letteſt thou thy Servant depart in peace, according to thy word; for mine eyes have ſeen thy ſalvation*: Zech. 12. 10. *And they ſhall look upon me whom they have pierced, and they ſhall mourn for him as one mourneth for his only Son, &c.* Luke 23.48. *All the people that came together to that ſight beholding the*

* Horace. † Plautis: Tinteſtis uſus. * Cicero ad Torquatum.

*things that were done, ſmote their breſts and returned.* Lu. 19. 41. *He beheld the City and wept over it.* 1 Kings 10. 45. *And when the Queen of Sheba had ſeen all Solomons wiſdom, ſhe had no more ſpirit in her, &c.* 1 Kings 18. 39. *When all the people ſaw it, they fell on their faces, and ſaid, The Lord he is God, the Lord he is God,* Pſal. 48. 5. *They ſaw it, and ſo they marvelled, they were troubled and haſted away.* Pſa. 97. 4. *The Sea ſaw it and fled, Jordan was driven back.* Pſa. 40. 3. *Many ſhall ſee it and fear, and ſhall truſt in the Lord.* Gen. 3. 5. *And God ſaw that the wickedneſs of man was great in the earth, &c. and it repented the Lord that he had made man, and it grieved him at the heart.* Exod. 3. 7. *And the Lord ſaid, I have ſurely ſeen the affliction of my people.* Lam. 1. 9. 12. *O Lord behold my affliction: Behold and ſee if there be any ſorrow like unto my ſorrow.* Lam. 2. 20. *Behold O Lord, and conſider to whom thou haſt done thus,* Iſa. 63. 15. *Look down from heaven and behold from the habitation of thy holineſs and of thy glory; where is thy zeal and thy ſtrength; the ſounding of thy bowels & of thy mercies toward us?* Theſe with ſundry other Texts, evince; that the eyes, ſight and beholding of things ſeen, do more deeply, paſſionately affect, move, work upon the hearts, ſouls and affections of men, and on God himſelf, than the ears or what they barely hear. For the certaintie, aſſurance, belief of what we ſee with our eies, above that we only hear of with our ears, it is ſufficiently evidenced by that of Job 42. 3. Of the Queen of *Sheba* to *Solomon*, 1 Kings 10. 6, 7. *It was a true relation that I heard in mine own land of thy acts, and of thy wiſdom, Howbeit, I believed not the words* UNTIL I CAME, AND MINE EYES HAD SEEN; *and behold the half was not told me; thy wiſdom and proſperity exceedeth the fame which I heard.* 1 John 1. 1, 2. *That which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life, declare we unto you: for the life was manifeſted, and we have ſeen it and bear witneſs.* 2 Pet. 1. 16. *We have not followed cunningly*

*ly avviſed Fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his glory.* Acts 10. 40, 41. *Him God raiſed up the third day and ſhewed openly, not unto all the people, but unto witneſſes choſen before of God, even to us who did eat & drink with him after he roſe from the dead.* John 20. 8. *And he ſaw and believed:* And v. 25. 29. *The other Diſciples ſaid unto Thomas, we have ſeen the Lord: but he ſaid unto them; Except I ſhall ſee in his hands the print of the nails, &c. I will not beleive; which when he had ſeen, and thereupon believed, Jeſus ſaid unto him, Thomas, becauſe thou haſt ſeen thou haſt believed; bleſſed are they that have not ſeen, and yet have believed:* compared with Gen. 45. 12. *Behold you eyes ſee, and the eyes of my brother Benjamin, that it is my mouth that ſpeaketh unto you:* and Lu. 1. 1, 2, 4. John 4. 42. Pſa. 48. 8. Pſa. 35. 21, 22. 1 Cor. 15. 5, 6, 7, 8. If then what we ſee and behold with our eyes, doth more powerfully affect, impreſs, operate upon the ſoul, mind, affections, and be ſooner, yea more certainly aſſuredly believed, than that we only hear with our ears; it neceſſarily followes, that the Sacrament of the Lords Supper, (*t*) *repreſenting viſibly to our eyes, ſight in and by the Elements, the body, blood, death, paſſion of our Saviour, by his divine Inſtitution,* and at the ſelf-ſame time inculcating them into our ears by the words of conſecration, and other ordinances accompanying it, as parts or appurtenances of this ſervice; & preſenting them to (*u*) our *taſt, feeling too by the Sacramental elements received;* ſhould be a more powerful, operative ſoul-affecting, ſoul-converting Ordinance, than the Word alone, when preached only to mens ears, unleſs our Oppoſites will aſſert, *one ſingle witneſs to be as credible, as firm, and apt to beget belief as two, or three,* againſt Num. 35. 30. Deut. 17. 6. c. 19. 15. Mat. 18. 16. John 8. 1. & 2 Cor. 13. 1. Heb. 10. 28. 1 John 5. 7, 8, 9: Or that Gods Covenant alone brings *as much aſſurance and ſtrong conſolation, as his Covenant, & Oath, united together,* againſt Hebr. 6. 17, 18. Or peremptorily

(*t*) *Mat.* 26. 26, 27. *Lu.* 22. 19. 1 *Cor.* 11. 23. *to* 29. *Gal.* 3. 1.

(*u*) *Pſal.* 34. 8. 1 *John* 1. 1.

ly deny the eies to be the Organs, or what is conveyed to the ſoul by them, to be inſtruments of Converſion and believing as well as the ears. The laſt of wch if gainſaid, I ſhall unanſwerably evidence, by Job 42. 5. Iſay 6. 5. Zech. 10. 42. 13. John 20. 25. 29. 1 Kings 18. 39. forecited: and by theſe enſuing Scriptures, Iſay 45. 22. *Look unto me, and be ye ſaved all the ends of the earth.* Pſal. 34. 58. *They looked unto him and were lightned, &c. O taſte and ſee that the Lord is good, bleſſed is he that truſteth in him.* Iſay 56. 1. *I ſaid, behold me, behold me, to a Nation that was not called by my name.* Pſ. 27. 4. *One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the Houſe of the Lord all the dayes of my life*, to behold the beauty of the Lord, *and to inquire in his Temple.* Pſa. 48. 8. *As we have heard, ſo have we ſeen in the City of our God.* Can. 8. 14. *Let me ſee thy countenance, for it is lovely.* Mich. 6. 9. *The man of wiſdom ſhall ſee my name.* Mat. 5. 16, 17. 13. 15. *Their eyes they have cloſed, &c. Leſt at any time they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts, and* SHOULD BE CONVERTED, *and I ſhould heal them:* (an unanſwerable text, aſcribing converſion to the eie, and that in the firſt place, as well as to the ear) *But* BLESSED ARE YOUR EYES FOR THEY SEE, *and your ears for they hear: For verily I ſay unto you, that many Prophets and righteous men have deſired* TO SEE THOSE THINGS WHICH YE SEE, *and have not ſeen them: and to hear thoſe things that ye hear, and have not heard them.* Mar. 15. 32. *Let Chriſt the King of Iſrael deſcend now, that* WE MAY SEE AND BELIEVE. John 20. 8. And HE SAW AND BELIEVED. John 2. 23. *Many believed in his name when they ſaw the miracles which he did.* John 6. 30. *What ſign doſt thou, that we* MAY SEE AND BELIEVE THEE? John 11. 45. *Then many of the Jews which had ſeen the things which Jeſus did, believed on him.* So John 2. 11. c. 12. 11. Mat. 15. 31. Acts 8. 6. 13. c. 13. 12. John 6. 14. *Sundry* BELIEVED, *and were converted* BY SEEING *the Miracles wrought by Chriſt*

*Nota.*

*Chriſt and his Apoſtles:* So (*x*) *Juſtin* the Martyr *was converted, by beholding the cruelty of the Perſecutors, and conſtancy of the Martyrs.* Much more then may Communicants be converted, by beholding *Ieſus Chriſt evidently ſet forth and crucified before their eyes for their ſins* in the Lords Supper, and by *looking upon him therein whom they have pierced,* as Iſay 45. 22. Zech. 10. 12, 13. Lu. 2. 23. 30. Job 42. 5. Iſay 6. 5. Lu. 5. 8. Heb. 12. 12. Pſal. 48. 9. and other forecited Texts will evince. The eies, as *well as* (*) *ears* are uſually the *principal Organs the Devil uſeth to convey ſin and luſt into the ſoul,* Gen. 3. 6, 7. Hence we read, *of an evil eye,* Prov. 23. 6. *Of the luſt of the eyes.* 1 John 2. 16. *Of eyes full of adultery, and which cannot ceaſe from ſin.* 2 Pet. 2. 14. Of * *looking upon a woman to luſt after her, reſolved to be a committing adulterie in the heart.* Mat. 5. 28. 32. *Of Davids adultery occaſioned by his eye and ſight of Bathſheba,* 2 Sam. 11. 2, 3, 4. *Of Ammons inceſt with Tamar,* cauſed *by the ſight of her beauty,* 2 Sam. 13. 1, 2, *&c.* Upon which conſideration, *holy Job made a covenant with his eyes, that he might not think upon a maid, and that his heart might not walk after his eyes,* Iob 31. 1. 9. Hence *Solomon* adviſeth, *not to luſt after the beauty of an evil woman; neither let her take thee with her eye-lids,* Prov. 6. 25. *Look not thou upon the wine when it is red, when it giveth his colour in the Cup, for at laſt it biteth like a Serpent: Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things:* He adds, Prov. 23. 5. *Wilt thou cauſe thine eyes to fly upon that which is not? to wit, on riches; Achans ſight of the Babyloniſh garment, wedge of gold, and ſhekels of ſilver among the ſpoils of Jericho,* made him ſinfully to covet and hide them againſt Gods command, to the *Iſraelites ſlaughter, and his own ſin and ruine,* Joſh. 7. 18, 19, 20. &c. As therefore * ſins and luſts of all ſorts are conveyed by the eies into Mens ſouls more frequently, powerfully, than by anie other ſenſe; So by like reaſon may ſaving Grace and converſion in and by the Lords Supper. The *Provincial Aſſembly of London*

(*x*) *Euſeb. l. 4 c. 8. Biſh. Jewels Defence, &c. p. 284.*

(*) *1 Cor. 15. 33. Iſay 33. 15.*

* *uritq; videndo Fœminam, Virgil. Georg. lib 1. Oculi ſunt in amore duces, Propertius.*

* *Vitiis noſtris in animum per oculos via eſt. Quint. Declam.*

themſelves aſſerting in their *Vindication*, p. 203. *As Chriſt in the Miniſtry of his word preacheth to the ear, and by the ear conveyeth himſelf to the heart: So in the Sacrament he preacheth to the eye* (yea ear too) *and conveyeth himſelf into the heart: and therefore it is well ſtiled, a Viſible word*; which *Thomas Beacon* in his Catechiſm, Mr. *Calvin* in his Inſtitutions, l. 4. c. 15. Sect. 16, 17. with others affirm. By all which premiſes it is moſt clearly demonſtrated beyond contradiction, to be a Soul-converting, Grace-conveying Ordinance, as well as the Word preached, to all who worthily, ſincerely approach unto it.

13. If *in every Sacrament there be required a word of promiſe*, as (y) Dr. *Ames*, with others aſſert, and our Oppoſites object: I may ſafely anſwer, that theſe generall promiſes of the Goſpel, *Jam.* 4. 8. "Draw near "unto God and he will draw near unto you. *Mat.* 16. "19, 20. Where two or three are gathered together "in my name, there am I in the midſt of them. *Mat.* 6. "6. Bleſſed are they that hunger and thirſt after righ-"teouſneſs, for they ſhall be filled, *Mat.* 7. 7. c. 21. 22. "Lu. 11. 9. Ask, and it ſhall be given unto you; ſeek "and ye ſhall find, knock and it ſhall be opened unto "you. *John* 6. 37. Him that cometh unto me I will "in no wiſe caſt out. With thoſe antienter of *Iſay* 64. "5. Thou meeteſt thoſe that remember thee in thy "waies. *Prov.* 8. 34, 35. Bleſſed is the man that hea-"reth me watching daily at my gates, watching daily "at the poſts of my houſe; For whoſo findeth me fin-"deth life. *Pſal.* 69. 32. Your heart ſhall live that "ſeek the Lord. *Prov.* 8. 17. *Deut.* 4. 29. 1 *Chron.* 28. "9. 2 *Chron.* 15. 2. *Amos* 5. 4, 6. *Iſay* 47. 13. If you "ſeek me early with the whole heart, ye ſhall find me: "Seek the Lord and ye ſhall live; I ſaid unto the ſeed "of *Jacob*, ſeek ye me in vain? With that of *Heb.* 5. "8. The earth that drinketh in the rain that raineth oft "upon it, &c. is bleſſed, and *Mat.* 11. 28. c. 28. 15, 16. forecited; do all telate to our drawing near to God, aſſembling

(y) *Bellarm. Ener. Tom.* 3. *l.* 1. *c.* 1. *p.* 7. *c.* 3. *p.* 34.

aſſembling together, hungring, thirſting after, asking, ſeeking, knocking, approaching, coming to him, watching at his gates; remembring him in his waies, ſeeking him, and drinking in the rain of his Grace in the Lords Supper, as well as in prayer, faſting, preaching, reading, meditating, baptiſm, or anie holy Ordinance elſe in particular: Therefore we may, muſt, ought to expect Gods drawing near to us, his preſence with us, our finding all Graces, Benefits we ask, ſeek, knock, thirſt after, entertainment by, yea meeting with God, finding of God, Spiritual life to our Souls and all other bleſſings, we need for our converſion, edification, or ſalvation, in, by, and through the conſcionable, conſtant uſe of this diſcontinued Sacrament, as well as in or by anie other Ordinance whatſoever; and (z) *we may boldly reſort unto it* in the concurrent ſtrength of all theſe promiſes, as to a Soul-converting, Grace-begetting, as well as Grace-corroborating Ordinance, let our Antagoniſts, out of their own whimſical brains, ſuggeſt what evaſions they can to the contrarie. Mr. *Drake* himſelf confeſſing in his *Boundary*, p. 147. *What the Word applied by one ſenſe, the Sacraments doth* BY ALL SENSES, (he ſhould have excepted ſmelling) *therefore it is a powerfull means of aſſurance*; and by conſequence of converſion too, by vertue of all theſe concurrent Promiſes.

(z) *Heb.* 4. 16. *Jam.* 1. 5, 6.

14. That prophecie and promiſe of *Zech.* 12. 10, 11. ch. 13. 1, 2. "I will powr upon the houſe of *David*, "&c. the Spirit of Grace and of Supplication; and they "ſhall look upon me whom they have pierced, and they "ſhall mourn for him, as one mourneth for his only Son, "and ſhall be in bitterneſs for him, as one is in bitter- "neſs for his firſt-born, &c. (applied particularly to "our *Saviours paſſion*, John 19. 37. and to the Jews "penitential mourning for crucifying him, *Acts* 2. 37. "&c.) And in that day there ſhall be a fountain ope- "ned for the houſe of *David* and for the Inhabitants of "*Jeruſalem* to waſh in for ſin and for uncleanneſs, and

"I will cauſe the unclean Spirit to paſs out of the "Land, &c. ſeems more particularly and ſpecifically to relate to the fountain of (a) Chriſts bloud of the New "Teſtament ſhed for many for the remiſſion of ſins, and "the Communion of his bloud, repreſented to us in the Lords Supper, than to the word preached, or anie other Ordinance, except (b) *Baptiſm*. Therefore we may with much faith and confidence repair to it, (had we no other promiſe but this) as to a regenerating, Soul-humbling, ſin-cleanſing, ſanctifying Ordinance, as well as a confirming.

(a) *Mat.* 26. 26, 27. *Lu.* 22. 19. 1 *Cor.* 10. 16. *c.* 11. 23, 24, 25, 26. *Tit.* 3. 5, 6. *Rev.* 1. 5, 6.

(b) 1 *Pet.* 3. 21. *Epheſ.* 5. 26, 27.

15. The Apoſtle affirms, and our Oppoſites much inſiſt on it in this Controverſie, *That* (c) *thoſe who eat and drink the Lords Supper unworthily, eat and drink judgment and damnation to themſelves, not diſcerning the Lords bodie, and are guilty of the bloud of the Lord*: Therefore (d) *by the rule of contraries*, thoſe who receive it worthily ſhall eat and drink ſalvation and mercie to themſelves, be made partakers of all the benefits of Chriſts bodie and bloud, and abſolved from all their ſins and guiltineſs: it being juſt like the word *preached, a ſavour of life unto life, as well as of death unto death*; 2 Cor. 2. 15, 16. Mar. 16. 16.

(c) 1 *Cor.* 11. 27, 29.

(d) *Synodus Galonis. &c. Bochellus Decret. Eccleſ. Gal. l.* 2. *Tit.* 1. *c.* 33. *p.* 152.

16. That of John 1. 12, 13. *But as many as received him, to them gave he privilege, or right, to become the ſons of God, even to them that believe on his Name, which were born, not of bloud, nor of the will of the fleſh, but of God*: is applicable as well to our receiving of Chriſt in and by this Sacrament, as by the word preached; Chriſt being received in both alike by faith, wrought at and by them; and men born again by God inſtrumentally through the uſe of them: Therefore they are both alike regenerating, converting Ordinances.

17. The *Miniſtry, Word, Sacraments, and all other Ordinances of the Goſpel* were inſtituted by Chriſt, for *the converſion, quickning of thoſe who were dead in treſpaſſes and ſins*; the *perfecting of the Saints*, the *edifying of the body of Chriſt, till we all come into the unity of the faith and*

*and of the knowledge of the ſon of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt; That we may grow up in all things into him which is the head, even Chriſt; from whom the whole body fitly joyned together and compacted by that which every joynt ſupplieth, according to* THE EFFECTUALL WORKING IN THE MEASURE OF EVERY PART *maketh increaſe of the body unto the edifying of it ſelf in love: Yea, thoſe Ordinances of God which ſerve to increaſe, or nouriſh ſaving faith and Graces, do likewiſe work and beget them by the corporation of Gods Spirit*; as is evident by *Epheſ.* 2. 1, 5, 6. 13. to 21. c. 4. 11. to 17. 1 Cor. 10. 16, 17. c. 12. 14. to 31. c. 14. 4, 5, 12, 13, 14. 24, 25, 26. 1 Theſ. 5. 11. Acts 20, 32. Col. 2. 7, 10, 11, 12, 13. 1 Cor. 3. 9, 10, 11. Jude 20. 1 Per. 2. 2. to 8. compared together, being expreſs in point. Therefore all Goſpel Ordinances are Soul-converting, Regenerating, Grace-begetting, Edifying, as well as confirming: yea, to aſſert any Goſpel Ordinance or Sacrament, to be *unconverting*, is a meer untheological, if not atheiſtical Paradox and Contradiction in it ſelf, denying it to be anie Ordinance or Sacrament at all of Divine inſtitution; a *vilifying*, (e) *trampling it under feet as an unholy thing*; yea, a meer diabolical invention (in the event, though not in the intention of thoſe who generally ſtile them ſo) to bring it into contempt and neglect amongſt the people, as a meer uſeleſs, ineffectual Inſtitution, which can neither mortifie their corruptions, nor regenerate their Natures, nor ſanctifie their ſouls, nor beget any ſpiritual life, Grace within them, and only ſerve to increaſe their damnation, without præ-exiſtent Grace, which it cannot work within them, as theſe Novellers dogmatize.

(e) *Heb.* 10. 29.

18. I ſhall deſire the Objectors and all Chriſtians ſeriouſly to read over all the ends of inſtituting the Lords Supper by our Saviour, expreſſed in the *Practice of Piety*, ſo highly applauded by moſt men: and there is ſcarce one of them (but eſpecially the 2, 3, 4, 5, 6, 7.) but

will prove it to be, a Soul-converting Ordinance, *working in us* (as well as being an assured pledge unto us) *a most near and effectual Communion with Christ; whereby there floweth from Christs nature into our natures united to him, the lively Spirit and breath of Grace which renueth us to a spiritual life, and so sanctifieth our minds, wills and affections, that we daily grow more and more conformable to the image of Christ*; who bestoweth upon us (in the use of this Sacrament) ALL SAVING GRACE NECESSARY TO ATTAIN ETERNAL LIFE, as is therein more at large expressed. And it concludes the 6. *end of the Lords Supper* thus. *The leaves of this tree heal the Nations of believers, and it yields* EVERY MONTH *a new manner of fruit,* WHICH NOURISHETH THEM TO EVERLASTING LIFE. Oh BLESSED ARE THEY WHO OFTEN EAT OF THIS SACRAMENT, AT LEAST ONCE EVERY MONETH, *tast a new of this renewing fruit which Christ hath prepared for us at his Table* TO HEAL OUR INFIRMITIES, *and to confirm our belief of life everlasting.* How Sacrilegiously impious and injurious then are those Ministers to their peoples souls, who for sundrie years together deprive them of, deterr, debarr them from this Sacrament, this tree of life, which they should receive everie Moneth at least, both as a Converting and confirming Ordinance? And how unhappy are those people who live under such perverse and obstinate Ministers, who will neither suffer them to be converted or confirmed by it, and cast it quite aside?

19ly, The Objectors have no Scripture, text, disproving the Lords Supper to be a Soul-converting, nor yet affirming it to be only a Grace-confirming Ordinance. Therefore this distinction not being founded in Gods word, nor extant in any Father, any ancient Writers, or School-men; must be exploded as a New upstart Fancy and Delusion; *Like the new-fangled words, Really, Corporally, Substantially (never used by any one of the Old Fathers) invented by the Papists,* (for which our learned

learned (*f*) *Jewel* juſtly taxeth them) to maintain their Abſurditie or *Tranſubſtantiation*, which firſt introduced, that (*g*) *præ examination, or Confeſſion to the Prieſt*, and Suſpennion from the Lords Supper, which ſome would bring in again into our Churches by this New Diſtinction, and Nonſence Expreſſion, of *ſetting a Seal to a Blank*, (which they couple together with it, like whelps of the ſame litter.) I ſhall therefore now deſire, adjure our Antagoniſts in this Controverſie, and other Miniſters, no longer to delude themſelves, or others, with ſuch fond, abſurd, erronious diſtinctions, uncouth expreſſions, and fallacious Arguments againſt the Soul-converting, Grace-begetting efficacie of the Lords Supper, nor to bring a perpetual, ſcandalous, impious, blaſphemous, falſe report upon it, by denying it both in Preſs and Pulpit, to be either *inſtituted by Chriſt or made uſe of by the Spirit, as a proper inſtrumental means to work converſion, faith, repentance, or other ſaving Graces originally in mens Souls*; but utterly to renounce and publikely to retract them, upon this freſh conviction and *trial* by the word of God, (which *hath* (*h*) *found them, not to have been Apoſtles* in theſe particulars (as they formerly deemed themſelves) *but Lyars and Impoſtors*; as, I hope, their own Judgements, Conſciences will (upon their ſerious peruſal of the Premiſes) effectually convince them. In which condition if they ſhall ſtill wilfully perſiſt without reformation, and upon theſe, or other new *brain-ſick Notions*, obſtinately continue (as too manie Miniſters, rather out of *Confederacie* than *Conſcience* have done) moſt ſacrilegiouſly to rob their people year after year of this bleſſed Sacrament (which they ſhould at leaſt monthly adminiſter to them, for the more effectual converſion, ſanctification, conſolation, edification, and the generation, corroboration, nutrition, augmentation of all ſaving Graces in their ſouls) not only to the apparent hindering of their converſion, edification, ſpiritual growth in Grace, but alſo to the verie *murdering*, *ſtarving*,

(*f*) *Reply to Harding, Art. 5. p.* 238.

(*g*) *Bochellus Decret. Eccl. Gal. l.* 3. *tit.* 1. *c.* 70, 72, 73, 93, 105, 106, 107.

(*h*) *Rev.* 2. 2.

(*i*) *de-*

(i) *Rom.* 14. 15 (*i*) *destroying of their most precious souls, as much as in* 1 *Cor.* 8. 11, 12. *them is*; administring it neither as a converting Ordinance to those they deem unregenerate; nor as an instructing Ordinance to the ignorant, nor as a reforming Ordinance to the vicious, nor as a comforting and corroborating Ordinance to those they deem truly gracious, though they importunately crave it at their hands; they may justly fear, expect, for this their impious, injurious seclusion of their flocks as (*k*) *Dogs*; from the Lords Table (against his express command, and the practice of the Apostles, Primitive and Protestant Churches in all former ages) to be for ever secluded by Christ himself out of the *New Jerusalem*; and to receive their portion amongst those (*l*) *Dogs, Murderers, Sorcerers,* (*l*) *Rev.* 22. 15. *Lovers and Makers of Lyes*, who shall never be admitted into heaven: Yea, to have this fatal doom denounced against them by Christs own mouth at the great day of Judgement; (*m*) *Depart from me ye cursed into* (*m*) *Mat.* 25. *everlasting fire, prepared for the Devil and his Angels*; 41, 42, 45, 46. *For, I was an hungry, and ye* GAVE ME NO MEAT; *I was thirsty, and ye* GAVE ME NO DRINK, (no not at my own sacred Table, against my express command) *Verily I say unto you, in so much as ye did it not* TO ONE OF THESE, *ye did it not to me. And then shall ye go away into everlasting punishment.* I beseech you sadly to ruminate upon this Text, Doom, and what else I have here presented to you, for your conviction, conversion from this *Soul-murdering Cruelty, Injustice* to your people and selves too; and the *Lord give you unfeigned re-* (*n*) 2 *Tim.* 2. 7. *pentance and* (*n*) *understanding in all things*, that so you may speedily recant, reform whatever you have written, spoken, preached, or done amiss in relation to this blessed Ordinance, and your peoples Spiritual welfare by the inestimable benefits therof, detained from them for so manie years. It was the sad lamentation of the Prophet *Jeremy*, Lam. 1. 11. & 4. 4, 5. *All her people sigh, they seek bread to relieve their Soul: The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young*

(*k*) *So they stile them from Mat.* 7. 6.

*young children ask bread, and no man breaketh it unto them; The, that did feed delicately are desolate in the street: See O Lord and consider*; And is not this the ladder complaint, lamentation of many whole parishes, and some Cities in *England*, who for sundrie years last past have been deprived of the Sacramental bread and wine in the Lords own Supper for the spiritual conversion, consolation of their Souls, by their uncharitable, obstinate, domineering Ministers, though frequently pressed with praiers, sighs, tears, to break and distribute it unto them, and oft contesting with them for detaining from them this spiritual bread, and sweet bloud of life, to their gasping Souls? And will not there be a *See, O Lord, and consider*, with a witness, for this Soul-murdering Tyranny? since the Apostle resolves,* *When ye sin so against the brethren, and wound their weak consciences, ye sin against Christ, and cause the weak brother to perish for whom Christ died.* I shall admonish such Ministers in the Apostles words to the Elders of *Ephesus*, Acts 20. 28. *Take heed therefore unto your selves, and to all the flock, over which the holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own bloud*; even with his pretious bodie and bloud at his Table, according to his own commands: *Do this as oft as ye do it in remembrance of me, shew ye forth the Lords death till he come*, 1 Cor. 11. 24, 25, 26. Lest else he repute you amongst the number of those GRIEVOUS WOLVES, *not sparing the flock*, and men *speaking perverse things to draw away disciples after them*, prophecied of in these later times, *Acts* 20. 29, 30. not those good Shepherds who came *to give life to their sheep, and that they might have it more abundantly than before*, John 10. 10.

* 1 Cor. 8, 11, 12.

To close up this Controversie: Not only sound (o) *Aretius*, asserts. *Deus aliàs ante Cœnam, aliàs post, aliàs* IN ILLA CONVERTIT AD VERAM PÆNITENTIAM: Which (p) *Chemnitius* thus seconds; *Deus Spiritu suo Per Verbum* ET SACRAMENTA FIDEM IN NOBIS

(o) *Problem. Theolog. locus*, 77. *Sect.* 7.

(p) *Harm. Evangel. in Lu.* c. 1.

NOBIS EFFICIT, *qua Christum recipimus per quem regeneramur.* And (r) *Chamier* thus thirds: *Quicquid movet intellectum ad assentiendum veritati divinæ* GENERAT FOVETQUE FIDEM. *At* SACRAMENTA *movent intellectum ad assentiendum veritati divinæ: Ergo, &c.* But even (ſ) Mr. *Rutherford* himſelf, (one of the firſt broachers of this Controverſie,) thus prints: *Mr. Prynne might have ſpared his pains*, That the Lords Supper is a Converting Ordinance: WE GRANT IT TO BE A CONVERTING, QUICKNING AND LIVELY APPLICATORY ORDINANCE: though he adds a, *But how?* &c. to it: And Mr. *Drake* (the fierceſt Champion againſt it) not only grants; *that faith and converſion may ſometimes be wrought at the Sacrament, if not by it:* but further aſſerts, (t) *That ſcandalous perſons, yea* HEATHENS (to whom (u) *it belongs not before their admiſſion into the viſible Church*) *may be preſent at the Lords Supper, and all the Sacramental actions,* with a great deal of profit; *and there attain* THE FRUIT OF THE VISIBLE AND AUDIBLE WORD BY BARE PRESENCE (yet *not admitted to receive it upon any terms*;) When as (x) Dr. *Ames* will inform him, *Sacramenta propriè conſiſtunt in eorum uſu, ita ut Sacramentum non ſit Sacramentum, niſi in ejus perceptione Sacramentali*; and (y) *Biſhop Jewel*, (z) *Thomas Beacon*, with the 25. *Article of the Church of England* inſtruct him, *that this is a meer Popiſh whimſy.* Seeing then the Lords Supper is granted on all hands to be a *converting, quickning, lively applicatory Ordinance:* that ſome *may poſſibly be really converted at or by it; and that ignoram, ſcandalous perſons, nay Heathens may receive a great deal of profit by it and the fruits thereof, by their bare preſence at it* (if *Mr. Drakes* Divinity be Orthodox) and without all peradventure, the ſouls, faith, Graces of all regenerate Chriſtians, may be much more comforted, edified, confirmed, ſtrengthned, increaſed by its frequent reception; but not ſo much as one ſoul converted, confirmed, edified, comforted, yet thouſands deſtroied, ſtarved, dejected

(r) *Tom. 4. l. 2. c. 4. Sect. 16. p. 31.*

(ſ) *Divine Right of Church government, p. 523, 524.*

(t) *Boundarie, p. 160, 161, &c*

(u) *Mat. 26. 26. 27. 2 Cor. 10. 16, 17, 21, c. 11. 23. to 30. Acts 2. 41. 46. c. 8. 36, 37, 38.*

(x) *Bell. Ener. Tom. 3. l. 1. c. 4 p. 45.*

(y) *Reply to Harding, p. 365. &c.*

(z) *Catechiſm, f. 426, 427.*

ed by its diſuſage or rare adminiſtration. And *ſince the faith of the ſtrongeſt Chriſtians* (as (a) *Mr. Calvin*, (b) *Biſhop Jewel*, (c) *Beacon*, and others write) *is ſo ſmall and weak, that it needs the help of outward Sacraments; and unleſs it be propped up on every ſide, and maintained by them and all other Ordinances, it will preſently be ſhaken, waver, and likely to fall.* Let this now at laſt prevail with all our hard-hearted Miniſters, immediately to lay aſide all combinations, ſelf-intereſts, and by-reſpects whatſoever which have induced them to diſcontinue the uſe of the Lords Supper for ſundry years; and for time to come engage them, with conſcience, diligence, moſt frequently, conſtantly to adminiſter it to all their Congregations, without ſuſpending any but excommunicated perſons (ſecluded from all other Ordinances) from its reception; to exhort all their people to a conſciencious, due, frequent participation of it, according to the practice of the *Primitive Church and Chriſtians*, (d) *who communicated every day, week or moneth at leaſt*) and to invite them to it, not only as to a meer confirming, but as to a moſt effectual, powerfull, Soul-converting, Grace-engendring Ordinance by Chriſts own inſtitution; as, I truſt, I have here demonſtrated it to be, beyond all future Contradiction, out of meer zeal to truth, Gods glorie, this Sacraments due ends, honor, and ſalvation of peoples Souls ſo long debarred from it, againſt all Lawes of God and Man. And if any of our Miniſters whatſoever, whether *Presbyterial, Independent, Anabaptiſtical*, or other, ſhall henceforth peremptorily refuſe to do their paſtoral duties herein, I truſt all thoſe who now bear the Name of *Civil Magiſtrates, Judges, Juſtices*, upon their peoples juſt complaints, will by thoſe *Legal means* I have (d) *elſewhere* inſiſted on, moſt zealouſly and reſolutely compell them to a conſtant frequent adminiſtration of this Sacrament, to all their unexcommunicated Churchmembers, who humbly deſire it at their hands, or elſe eject them out of their Benefices, as Scandalous to our Religion,

(a) *Inſtit. c. 16. Sect. 3.*
(b) *Defence of the Apology, part. 2. ch. 7. div. 2. p. 154.*
(c) *Catechiſm, f. 425, 426. 461, 462, 463.*
(d) *See Tho. Beacons Catechiſm, p. 462, 463. My Suſpenſion ſuſpended, p. 24, 25. My Seaſonable Vindication, p. 5. to 31.*
(e) *A Legal Reſolution of 2. Important Quaries. A New Diſcovery of Romiſh Emiſſaries, & a Seaſonable Vindication.*

gion, diſturbers of our Churches Peace, domineering Tyrants over their peoples conſciences, Enemies to the converſion, edification, conſolation of their precious Souls, renouncers of one Chief part of their Miniſterial function, and profeſſed Apoſtates both from the Doctrine, Practice of Chriſt, his Apoſtles, the Primitive Fathers, Churches, Chriſtians, the *Church of England*, and all true Churches, Miniſters of Chriſt throughout the world in former ages, out of meer ſelf-ends and intereſt, having now no real or pretended grounds of conſcience left them to palliate or excuſe their *obſtinacy* in this their *Antichriſtian* and *Anti-Sacramental* practice. In the mean time, that which was the uſual *publike Prayer* uſed at all our Communions, by the preſcription of our *Old Book of Common Prayer*, (never ſo neceſſary to be revived as now) ſhall be my private Prayer, for theſe refractorie *Non-communicating Miniſters*, and all others: *Give grace* (*O heavenly Father*) *to all Biſhops, Paſtors and Curates, that they may both by their life and Doctrine, ſet forth thy true and lively word, and* RIGHTLY AND DULY *ADMINISTER THY HOLY SACRAMENTS*, Amen.

*ERRATA.*

*Page* 15. l. 3. then, r. *they*; p. 45. l. 26. *auriti*; p. 47. l. 27. r. *parts*; l. 37. r. *and votes*; p. 48. l. 18. Mat. 5. r. 13. p. 55. l. 2. or, r. *of*.

FINIS.